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THE FEDERAL GOVERNMENT'S DUTY TO PROTECT THE NEGRO AND EDUCATE HIS CHILDREN.

BY MRS. R. J. CRAIG, CANON CITY, COLORADO.

THE NEGRO did not come to America of his own accord. It was not because of his desire to improve his social or industrial condition that he came. He was brought in chains—an immigrant against his will. For 250 years he was made to serve solely for the white man's benefit; that Southern planters might grow rich and prosperous.

Self-interest alone actuated the trader and considerations of policy the lawmakers who sanctioned his traffic.

A speaker on "The Race Problem of the South," himself a Southerner, said a few years ago, "Most other slaveries were incidental results of wars. Negro slavery originated in commerce, in trade and barter and so continued until it was suppressed." * * * "We need not stop to discuss whether the North or South was the more responsible for Negro slavery in America. It takes two to make a bargain. Northern traders sold and Southern planters bought. If Charleston, South Carolina, was one of the chief ports of destination for slave trading vessels, Salem, Massachusetts, was one of the chief ports from which those vessels sailed."

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Even so great and kindly a man as Alexander Stephens justified its continuance on the grounds of race-inferiority. But we fail to find in Christ's law of love any justification for the theory that it is the privilege of the *strong* to oppress the *weak*. A great war has just been fought to rid the world of this idea. If the white man in bringing the Negro to America had undertaken to educate and Christianize him all might have been well. Even under the worst conditions he is better off than if his ancestors had been left in the wilds of Africa.

But instead of wishing to elevate and improve his condition, it seemed safer to continue him in ignorance and degradation. Laws were passed making it a felony to teach a *slave* to read and write. His family ties were formed, broken, and reformed at the master's convenience. Also, to quote the same Southern gentleman, "The institution, as indisputable facts too plainly show wrought much contamination of *Caucasian* blood." Small wonder that the Negro is immoral and esteems lightly his family obligations!

When the Christian conscience of the

nation could no longer tolerate the evil, and when a great Civil War had been fought to put an end to so great a wrong, the problem of what was to be done with the released slaves created long and bitter discussion. In the end the Fourteenth and Fifteenth Amendments were passed and the erstwhile *slave* who had been *forbidden* to learn to read, was elevated by highest authority to the dignity of citizenship. There seemed at the time no half-way measure and without the slightest preparation 3,000,000 *slaves* became *citizens*.

Never having been *allowed* to think or act for himself he became the dupe of scheming politicians and an impossible situation soon developed. Freed from the master's control and the overseer's lash, liberty to his untutored mind became license, and ere long a series of unmentionable crimes began to appear. The criminality of the Negro aroused the insane fury of the mob and where Negroes were concerned, lynching took the place of the ordinary processes of the law.

This condition continues at the present time until no Negro, however respectable is safe if for any reason he may happen to be accused of crime. The result to both whites and blacks is demoralizing in the extreme. That millions of Negroes are still in a state of illiteracy and poverty is in itself a menace to the prosperity of the nation.

Said William H. Taft of the Jews in Poland: "It cannot be good for a country to continue millions of its inhabitants in such a persistent condition of poverty and demoralization. * * * So large a congestion of this kind must make a sore spot in the economic, political and social life."

What is true of the Jew in Poland, is true of the Negro in America. Since "The wealth of a nation consists in the c h a r a c t e r and intelligence of its citizens," a radical change in policy is necessary.

The statistics gathered by the "World Survey" of The Interchurch Movement tell us that, "In the South where nearly all schools for Negroes are located they receive only about eighteen per cent. of the total expenditure for education, although they constitute more than thirty per cent. of the population. In 1914 expenditures for Negro education from private funds were more than one-half of the total of all expenditures for Negro education." "Large numbers of children and youth between the ages of six and twenty years are not in school. Buildings, equipment, and the pay of teachers are all inadequate."

"Teachers and professors are unprepared for their task. The white population is about ten times as large as the Negro population, but has endowments for education nearly fifty-three times as large."

In 1888 the state of Georgia passed a law limiting the support of Negro schools to the pittance of money arising from the Negro taxes. It was vetoed by the Governor on the grounds that it was against sound policy and a violation of the Constitution of the State and the United States. Similar laws have been passed in North Carolina and in Kentucky but in both cases have been declared invalid.

This discrimination against the Negro in the matter of education has been a great obstacle in his upward path.

In the period of re-adjustment it was the *educated* black man that seemed to the political leaders of the South the real menace. His trained mind and broader outlook demanded more of rights and privilege. The choice lay be-

tween the desirable citizen but one impatient of control, and the ignorant one, though often immoral and vicious.

That the Negro is so often criminal should not be too readily charged to his natural instincts. Whatever these may have been in his forbears, 300 years of association with a superior race should have made a considerable impression. But slavery conditions were not favorable to good morals or character development, and the last fifty years have shown little improvement. In many cases present conditions are worse than in slavery days. Then it was to the master's interest to see that his "niggers" were well fed and comfortably clothed. The Negro "quarters" were often models of neatness and comfort. Now the untrained child-like Freedman, thoughtful only of the present and careless of the future, is the prey of all who can use him to their advantage. Housing conditions are of the poorest. "In the cities where Negroes have moved into houses which whites have vacated they usually pay higher and often excessive rents. To pay these rents the houses are crowded with lodgers bringing physical and moral ills to the family and all concerned. Regulation about such matters as garbage collection are often inadequate, and unpaved, undrained and unpoliced streets are often the rule even in the best Negro neighborhoods."

Such conditions breed crime and disease yet they are to be found in all large cities of the South and many of the North.

Another recent writer on the subject asserts that "Any race or class of people living under the same conditions as those under which the Negroes are compelled to live in Southern cities would soon sink to the same level."

EDUCATING THE NEGRO.

This picture shows the children at our mission, Prairie, Alabama. The eight in center have diplomas of good scholarship.

The old fear of Negro supremacy seems to be dying out and in many sections a better feeling prevails. Through Industrial and Missions schools the race has shown its capacity for better things when given the opportunity.

Elemental justice demands that the Negro be given his chance. Those who for so many generations served the white man and his children, deserve better at our hands than that he and his

children should be consigned to so low a plane of life and compelled to remain there. Our responsibility as a nation for the wrongs of the past demands reparation; and our obligation to him for his part in the development of the South calls for at least fair treatment. If the future is to be any improvement on the past and the two races are to live together in anything approaching harmony we must apply Christian principles in dealing with the race problem. In the words of President Wilson, "We must be just to those to whom we have

CAMDEN ACADEMY.

no desire to be just." The fundamental rights of the Negro both as a man and as a citizen must be respected, and the opportunity to improve his condition afforded him.

Experience has demonstrated that the money expended in Negro education has been well spent. In the matter of self-support and character development it has yielded large returns. In every line of necessary work the ability to succeed has been shown.

Industrial schools have produced farmers' mechanics, seamstresses and domestics of marked ability, while professional training has given to the race large numbers of ministers, teachers, lawyers, doctors and nurses. Statistics also prove that among the large number of criminals in the South it is seldom one finds an educated black man. The race problems is no longer confined to the South. The late emigration of large numbers of Negroes from the South into northern cities has carried the problem with it. "Race prejudice which is second only to religious fanaticism in creating violence and hatred" is met wherever Negroes are present in large enough numbers to become a disturbing factor.

Except as one to serve, the Negro is not wanted. Hotels refuse him shelter; industrial plants refuse him employment, because, forsooth, the labor unions refuse him membership; he is refused a home in any respectable neighborhood. He may be a desirable citizen in every respect but if his skin is black his presence is not tolerated in any desirable residence district. Some United Presbyterian congregations have even been known to refuse an audience to colored ministers of our own denomination—the product of our own schools and seminary. Oh, the shame of it.

The future of the nation depends

upon the character of her people as well as upon their intelligence.

So far as the Negro is concerned, the great need is for religious education which alone can develop in him the qualities which make of any one a desirable citizen. Such instruction is only to be had in schools devoted to that purpose, where the teachings of Jesus Christ are applied to the regeneration of the race through the individual. But though the teaching of morals and religion has no part in the curriculum of our public schools, from the standpoint of the State, the education of the Negro is an imperative duty. Never so much as today has she needed the intelligent co-operation of all her citizens.

From the standpoint of the Church his education and Christianization is likewise imperative that these souls for whom Jesus Christ died may learn the way of Life and share in the Civilization introduced by His life and example.

DEMOCRACY AND THE NEGRO.

By Mrs. Haidee Ewing Rankin, Minden, Neb.

PERHAPS NO other message except that of the angels' on the Judean hills has ever touched the lives or been sung into the hearts of peoples as has the word "Democracy," for the true intent and purpose is to "carry on" the message of old of "Peace on earth, good will among men." But the greatest democracy that has ever taken its place among the governments of the world has not yet grasped the full meaning of the word. The knowledge it possesses has been attained through experiences, dramatic and tragic, as recorded in our history. Perhaps the most laconic definition of the word, Democracy, ever spoken is, "A government of the people, by the people, for the people." Due to the magic of this word the greatest migrations of history have taken their course westward to this Land of Promise. Our numbers have been enormously increased by the addition of millions who have knocked and gained admission through our gates but, after all, these have come gradually through the decades. How different it was with the multitudes who entered immediately upon citizenship when—

383,637 masters were left slaveless and 4,000,000 slaves were left masterless.

Was ever such readjustment and adaptation asked of any citizenship of any nation, that master and slave should "in the twinkling of the eye" became fellow citizens and be expected to co-operate to make this government in fact what it was in name, a democracy? What has been the success of the undertaking? Is such an achievement possible? Let the Negro of today be the answer.

OF THE PEOPLE.

It is commonly computed that one-tenth "of the people" are of Negro blood. What they are must make the government to a certain extent what it is. Glancing back through our history we find that our forefathers took not the Cross but the Yoke to Africa; they brought back not citizens, but slaves.

Far, far the way we have trod
From heathen kraal and jungle dens
To freedmen, freedmen, sons of God
Americans and citizens.

It is said if a race advances as much in fifty years as an individual is able to in one year, its progress would be commendable. Let us note the progress of the Negro after fifty-three years freedom from bondage an judge whether or not he has "made good." From the 1918-1919 Negro Year Book we note his economic progress in the increase of homes owned from 12,000 to 600,000; farms operated from 20,000 to 1,000,000; wealth accumulated from $20,000,000 to $1,100,000,000; his educational progress is indicated by the increase of literacy from 10% to 80%; colleges and normal schools from 15 to 500; students in public schools from 100,000 to 1,800,000; annual expenditures for education from $700,000 to $15,000,000; raised by Negroes for educational purposes from $80,000 to $1,700,000; their religious progress is shown by the increase in number of churches from 700 to 43,000; communicants from 600,000 to 4,800,000; Sabbath Schools from 1,000 to 46,000; Sabbath School pupils from 50,000 to 2,250,000.

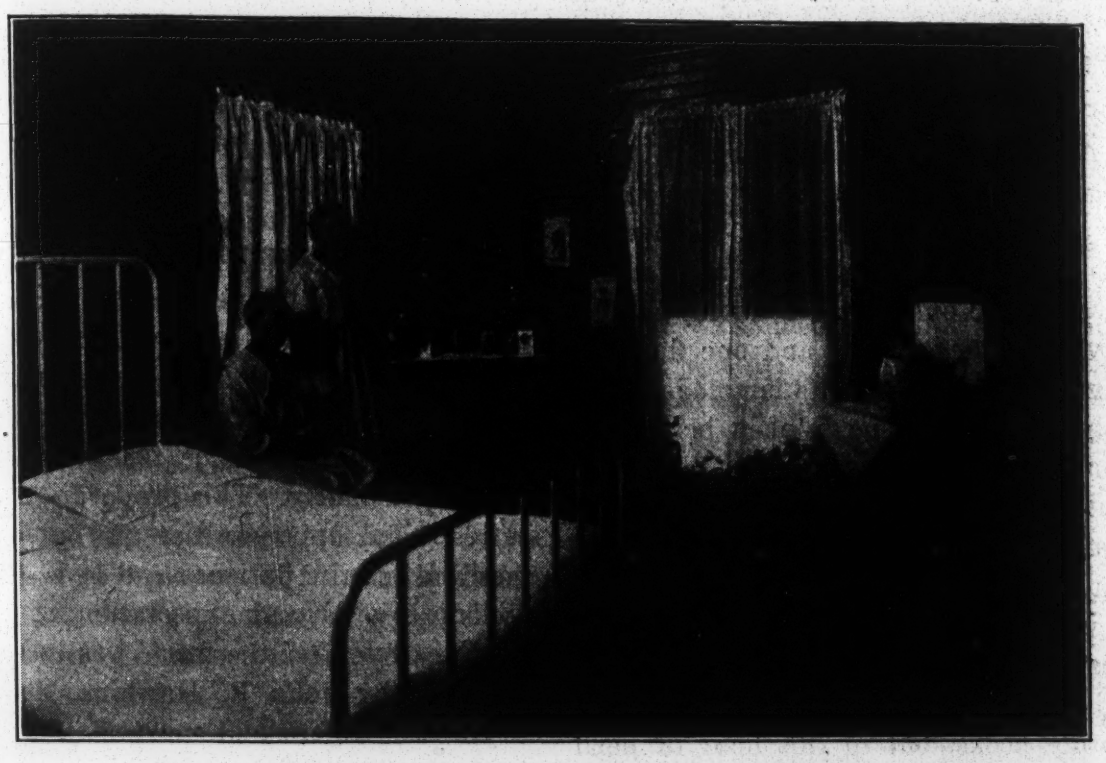
For a great many years the Negro was considered "at home" in the Southland but different migrations of the race have made his welfare more a national than a sectional question. Ten years ago the census showed that 48% of the Negroes in the North were born in the South and the "Silent, Leaderless Migration" of the war period brought what is variously estimated from 350,000 to 500,000 Negroes to the industral centers of the North extending from Massachusetts to Iowa. From the Negro viewpoint, "No event since the Emancipation of the Negroes from Slavery has so profoundly influenced the economic and social life of the Negro. It may be said that whereas the Thirteenth Amendment granted physical emancipation, the condition brought about by the world war made for the economic emancipation

A GROUP OF JUNIORS, CAMDEN, ALABAMA.
This is the fruit of Christian Missions.

of the Negro, in that he found for the first time opportunity to go practically anywhere in the United States and find employment along a great many lines, many of which had hitherto been closed entirely to him."

The reception of the draft and the support of the government during the world war period was considered a good criterion by which to judge the loyalty and worthiness "of the people."

What was the record of the Negro? "There were over 430,000 in the army and only one conviction for avoiding the draft." Provost Marshall General Crowder quotes from Mr. Emmett Scott who was appointed Special Assistant to the Secretary of War, "One of the brightest chapters in the whole history of the war is the Negro's eager acceptance of the draft and his splendid willingness to fight. His only resentment was due to the limited extent to which he was allowed to join and participate in combatant or 'fighting' units." "It is a matter of record that the Negro race supplied the largest proportionate numbers of draftees and that 74.6% of those examined were accepted." The impression was quite general that the Negro as a "laborer" in the world conflict was a success but as a "fighter" he was a failure. However the French and United States records refute this by attesting to his loyalty and bravery. The Negro was the first of the A. E. F. to get into action and the first two men cited for bravery, Henry Johnson and Needham Roberts, were Negroes of the 369th Infantry. The French cited four whole regiments and one batallion for gallantry and one of these with the exception of the colonel was officered by Negroes, thirty of whom were awarded medals for distinguished service. 42,000 Negroes had gone into the conflict before the signing of the armistice and the 372nd regiment was



FIRST PRIZE BED-ROOM IN YOURD HALL, PRAIRIE MISSION.
Prizes are awarded for the best kept rooms.

selected for the Verdun region and occupied the famous battle swept hill 304. This whole regiment was awarded the coveted Croix de Guerre for their conduct in the Argonne offensive. Surely such devotion and sacrifice betokens good and worthy citizens whether black or white.

The loyalty of the Negro was manifested at home as well as in the military ranks for they contributed more than $225,000,000 to Liberty Bonds, War Savings Stamps, Thrift Stamps and War Work Activities. It is said they invested in Liberty Bonds $1 out of every $5 they possessed.

Are not such people citizens in truth when their loyalty and spirit was voiced by Mr. Conkling Simmons, nephew of Booker T. Washington in an address given at Louisville, Kentucky, "We have but one country and one flag, the flag that set us free. Its language is our only tongue, and no hyphen bridges or qualifies our loyalty. * * * Where he (our President) commands me to go, I shall go. If he calls me to the colors, I shall not ask whether my colonel is black or white. * * * Grievances I have against this people, against this Government. Injustice there is, bad laws are upon the statute books, but in this hour of peril I forget—and you must forget—all thoughts of self or race or creed or politics or color. That is loyalty."

At the close of the Third Liberty Loan Drive, the United States Treasury Department awarded the first place among all the banks of the country to the Mutual Savings Bank, Portsmouth, Va., a Negro bank, because it had raised almost twenty times its stipulated quota. On account of this splendid record it has been designated as a depository for Government funds; it is reported as the only Negro bank on which this honor has been conferred.

The progress of the Negro in educational lines is shown not only by the statistics given above but by their recognized ability in literature, art, music, research, medicine, science, invention, etc.

The progress of the race in religious activities is shown very plainly in their spirit of advancement, in their recognition of their own abilities and in the cultivation of them and the use to which they put them.

Surely a race which has made such "amazing progress" in fifty-three years should be reckoned "of the people," and every encouragement should be given them to become "an asset."

BY THE PEOPLE.

A government "by the people" means unmistakably that the people must be the administrators of the government. That means that not a portion but that all the people should be ready to take this responsibility. This preparation requires equal opportunities and advantages and infinite patience and love. The needs, requests and expectation of the Negro race "after the war" was lucidly set forth by John R. Hawkins, Secretary of the Financial Department of the A. M. E. Church before the General War Time Commission of the Federal Council of Churches in America held in New York, in 1918. He gave the following (abridged(fourteen specific articles as a basis of democracy at home.

"1. Universal Suffrage. The Negro wants the right to vote and the privilege of exercising that right in casting the ballot, because he knows this to be one of the fundamental rights of the citizens of a republic.

"2. Better Educational Facilities in the South for Negroes. When the South

provides the same class of technical, high school, college, university and, too, military training out of State funds for the colored youths as is done for the whites, then another barrier to our progress will be removed.

"3. The Abolition of the so-called Jim Crow Car System. Nothing has served to estrange the races of the South and to create a feeling of bitterness so much as the iniquitous 'Jim Crow' cars. Under the system of first and second-class fares, a better distinction could be made and less friction and bad feeling engendered.

"4. Discontinuance of Unjust Discriminatory Regulations and Segregation in Various Department of the Government.

"5. The Same Military Training for colored youths as for white.

"6. The Removal of an Imaginary Dead Line in the Recognition of Fitness for Promotion in Military and Naval Service.

"7. Removal of Peonage System in the South.

"8. An Economic Wage Scale to be applied to white and colored alike.

"9. Better Housing Conditions for Colored Employees in Industrial Plants.

"10. Better Sanitary Conditions in Certain Sections of Our Cities and Towns.

"11. Reforms in Penal Institutions of the South.

"12. A Fair and Impartial Trial by Jury Instead of Lynching.

"13. Recognition of the Negro's Right and Fitness to Sit on Juries.

"14. Fair Play. Just as the Negro has been among the first to give his best, his all on the altar of his country in every struggle for the defense of the flag, so he wants and expects equal opportunity to serve in the development of his country and the full enjoyment of the fruits thereof. This he regards as but a proper, liberal and reasonable interpretation of what is guaranteed to him by the constitution under which he lives and to uphold which he sacredly dedicated his all."

FOR THE PEOPLE.

The amazing progress of the Negro race is always and insparably connected with the church and philanthropy and justly so, for, until comparatively recently "We, the people" have done but little for this tenth "of the people." They have had much encouragement and assistance yet it is conceded that much of their progress has been made in the face of, rather than with the aid of the civic phase of the government. Discrimination is favored by the South and assented to by the North but when the spirit of true democracy reigns in our national affairs this practice will disappear. The feeling of the Negro in this matter was expressed in a dramatic and effective way in a "silent parade" of thousands of Negroes in New York City. It was a protest against "injustice and inhumanity, whether growing out of lynch law, race riots, segregation or disfranchisement." It was staged with "an indefinable appeal to the heart." Their banners became their spokesmen, among which appeared, "Make America Safe for Democracy," "Thou Shalt Not Kill," "Taxation Without Representation is Tyranny," "America Has Lynched 2,868 Negroes in 31 Years and Not a Murderer Has Suffered," "200,000 Black Men Fought for Your Liberty in the Civil War," "The World Owes No Man a Living but An Opportunity to Earn a Living," "Interpret for Us in Living, Loving Acts the Religion of Jesus Christ," "If Fault is to be Found with Color, Blame God and Your-

selves," "Put the Spirit of Jesus Christ Into the Making and Executing of the Laws."

Through education, public sentiment and law, justice for all is gradually gaining ground. For instance degrading names do not appear so frequently in public print and public references and signs that are offensive to the colored race are not so much in evidence. The public press is being urged to give less space to Negro Crime and "suspects" and more to the spirit and achievements of by far the larger majority of the race, a measure which in its justice will benefit both races.

Much is left to be done for the Negro through public funds. The annual expenditures in the United States for all public schools is estimated at $875,000,000 and but $13,000,000 of this goes to public schools for Negroes. Since 1870 the Southern States have expended, it is estimated, for all their public schools, $1,840,000,000 and of this sum but $143,000,000 has gone for the Negro public schools. However, it is encouraging to note that the Kentucky State Court of Appeals held "That it is unconstitutional to allow all money derived from corporation taxes to go to the white schools and that it should be apportioned between the children of the two races on the per capita basis of number of pupils."

The war did not solve the Jim Crow Car and the old, old question as to who is white and who is black. Several states try to settle this by law. The statutes of Kentucky, Maryland, Mississippi, North Carolina, Tennessee and Texas state that a person of color is one who is descended from a Negro to the third generation inclusive though one ancestor in each generation may have been white. In Alabama one is a Negro who has had any Negro blood in his ancestry in five generations. In Michigan, Nebraska and Oregon one is not legally a colored person who has less than one-fourth Negro blood. In Florida, Georgia, Indiana, Missouri, and South Carolina one-eighth Negro blood constitutes a Negro and in Virginia one-sixteenth, while Oklahoma counts as Negroes all persons of African descent. It remains for the democracy to learn that some conditions cannot be corrected by law. However, the United States Supreme Court in 1917 declared Segregation Laws invalid—but of course it takes public opinion to sustain the law.

Another step in advance has been taken in the organization of the University Commission which is made up of representatives from eleven State Universities of the South, the purpose being consideration of the race question. Their utterances are given through open letters. The first was a protest against lynching, saying, "The wrong that it does to the wretched victims is almost as nothing compared to the injury it does the lynchers themselves, to the community and to society at large. Lynching is a contagious social disease, and as such is of deep concern to every American citizen and to every lover of civilization." In another open letter the Commission urges the extension of the Negroes' educational opportunities saying, "In its last analysis, education simply means the bringing forth of all native capacities of the individual for the benefit of both himself and of society. It is axiomatic that a developed plant, animal or man is far more valuable to society than the undeveloped."

A third letter says, "The Present Migration of the Negro is not an anomalous phenomenon in human affairs. The economic and social laws that

effect the lives and actions of white men produce practically the same effects upon the Negro. It should not be surprising therefore, to find him obeying so promptly and in such large numbers the economic law of demand and supply."

The Commission on this same question says that the South cannot compete on a financial basis with other sections of the country for Negro labor but it can be held for other reasons. "It is axiomatic that fair dealing, sympathy, patience, tolerance and other human virtues benefit those who exercise them even more than the beneficiaries of them. It pays to be just and kind, both spiritually and materially."

It speaks well "for the people" when the college leaders of the South are so outspoken and plain in their effort to solve the race question which involves so much.

That two races of distinctly different characteristics can live in the same republic and co-operate and advance in civilization without serious race antagonism is proven not to be impossible when both races obey the rule of their Master. It is becoming more and more recognized that the advance of the Negro means the safety and progress of the whole nation. "It is doubtful if any similar advance in civilization can be found in the history of any race of people who have been out of literal slavery only a little over half a century."

THE NEGRO POET OF TODAY.

By Mrs. R. W. McGranahan, Pittsburgh, Pa.

IN TAKING up this subject with the well-known fact in mind of the highly emotional and artistic temperament of the American Negro there is a very distinct disappointment to find so few outstanding figures in the world of poetry. True there are great numbers who think and talk and write in rythm or rhyme and we believe with the continued growth and development of the race real poets shall be born and nurtured and recognized in greater and greater numbers just as their real musicians are now gaining and holding their places in the musical world.

The making of a poet is not a matter of years but of centuries and in this study we only hope to point to those who have caught the gleam, who have visioned the glory, who have struck the key-note and who leave us waiting in confident expectation of the worthies yet to come who are to stand side by side with the undying poets of the ages.

The genius of Phillis Wheatley clear back in the days of slavery and the advent and career of the immortal Dunbar raised hopes that will yet be realized though slow in coming.

Undoubtedly deserving of first place in the ranks of Negro poets of today is William Stanley Braithwaite. Mr. Braithwaite is adjudged by Dr. Dubois as a worthy successor of Dunbar and his Anthology of Magazine Verse published each year since 1913, culling the best from the Magazine poetry of the year is accepted as a standard work and finds its place on the shelves of the great libraries of the country. His estimate of the worth of magazine poetry is accepted as

final authority thus ranking his ability as poet critic.

Mr. Braithwaite was born in 1868 and his home is in Boston. His father died when he was twelve years of age and he says: "At fifteen years like a revelation there broke out in me a great passion for poetry, an intense love for literature and a yearning for the ideal life which fosters the creation of things that come out of dreams and visions and symbols."

His exquisite bit of verse entitled, "The Vision," shows that yearning for the ideal of which he speaks:

"You are the Vision, you are the image of the dream,
The voice among the stars, the silence in the stream,
A breath of the infinite poise where space and time are spun,
And the circling orbits wheel their planets round the sun."

Mr. Braithwaite has written: "Lyrics of Life and Love," "The Book of Elizabethan Verse," "The House of Falling Leaves," "The Book of Georgian Verse," "The Book of Restoration Verse," and "The Book of Victorian Verse," besides many poems printed in the Bookman, Scribner's, The Century and other well-known magazines.

James D. Corrothers, a Baptist preacher, of Washington, D. C., who died just three years ago had contributed for about 15 years, verse, to the Century and other magazines. His work is chiefly in dialect and these two selections from his "Ghoses" and "De Black Cat Crossed His Luck," speak for themselves:

"Dey may be ghoses er dey may be non
I takes no chances on de thaing mase'f,
'Twon't neber shorten no man's life to run
When somethin' 'nother's skeert 'im mose to deff."

"Black cat am a powful man
Ruinin' motals am his plan
Ole Satan an' de 'Riginal Sin
Am de daddy an' de mammy o 'him.
He's got nine hundred an ninety-nie libes—
He's kin to cholera an' allied
To small-pox on de mammy's side
An' all de ebils on de earf.
Stahted at de Black Cat's birf!—
Jess stop an' die right whah you's at
Ef yo' luck bin crossed by de ole Black Cat!"

Roscoe C. Jamison who died recently wrote "Negro Soldiers" judged by no less an authority than Braithwaite as "Undeniably the finest contribution in verse to the Negro's participation in the war." This poem reveals the anguish, yet the uplifting hope, of a suffering but confident people.

Negro Soldiers.

These truly are the Brave,
These men who cast aside
Old memories to walk the blood-stained pave
Of sacrifice, joining the solemn tide
That moves away, to suffer and to die
For Freedom—when their own is yet denied!
O Pride! O Prejudice! When they pass by
Hail them—the Brave—for you now crucified!
These truly are the Free
These souls that grandly rise
Above base dreams of vengeance for their wrongs
Who march to war with visions in their eyes
Of Peace through Brotherhood, lifting glad songs
Aforetime, while they front the firing line
Stand and behold! They take the field today
Shedding their blood like Him now held divine
That those who mock might find a better way."

Dr. Dubois is not generally considered a poet and yet his "The Souls of Black Folk" is rated on good authority as a rythm of impassioned prose, an intense spiritual idealism, a quivering rhapsody of wrongs endured, all expressed with the compelling artistry of a true poet.

James Weldon Johnson is considered by Braithwaite as the "Foremost poet of the race today."

Mr. Johnson is a graduate from

Atlanta University, a member of the Florida bar and was for seven years in U. S. Consular Service in Nicaragua. Regarding his poem "Fifty Years" published in 1913, Prof. Brander Matthews says, "In it we are glad to acclaim a poem which any living poet might be proud to call his own." We shall quote the first and last stanzas of this "Noblest commemorative poem yet written by any American."

"Oh brothers mine, today we stand
Where half a century sweeps our ken
Since God through Lincoln's ready hand
Struck off our bonds and made us men.
That for which millions prayed and sighed
That for which tens of thousands fought
For which so many freely died
God cannot let it come to naught."

Rising or falling? Men or things?
With dragging pace or footsteps fleet?
Strong willing sinews in your wings?
Or tightening chains about your feet?

Now we come to Georgie Douglass Johnson the foremost woman poet of the race who writes much and who writes exquisitely and from whom we shall take a number of quotations. Her style, her pure poetic temperament, her delicate and colorful expression all unmistakably proclaim the artist. She was born in Atlanta in 1886 and was graduated from Oberlin College, Ohio, and is the wife of James Weldon Johnson. In our first selection we find a heart burning for expression but which cannot find the words.

LISTENING TO THE "OLD MAMMY" AS SHE SINGS THE SONGS AND RELATES THE "FOLK LORE" OF THE BLACK PEOPLE.

Mr. Johnson has written a little poem which I must add here as it appeals to our highest patriotism, our real Christianity and to our innate instinct for self preservation.

"To America."

How would you have us? As we are?
Or sinking 'neath the load we bear?
Our eyes fixed forward on a star?
Or gazing empty at despair?

"Contemplation."

"We stand mute!
No words can paint such fragile imagery
Those prismic gossamers that roll
Beyond the sky-line of the soul;
We stand mute!"

Another with something of the same thought:

"I'm folding up my little dreams
Within my heart tonight
And praying I may soon forget

The torture of their sight.
For Time's deft fingers scroll my brow
With fell relentless art—
I'm folding up my little dreams
Tonight, within my heart."

The beauty of the three following must speak their burning message to our souls:

Attar.

"Fire, tears, and the torture chamber,
And the last racking turn of the screw;
Only thus, life attaineth that wonderful brew—
The attar—of—rose of the heart!"

Hope.

"Frail children of sorrow, dethroned by a hue,
The shadows are flecked by the rose sifting through,
The world has its motion, all things pass away
No night is omnipotent, there must be day.
The oak tarries long in the depth of the seed
But swift is the season of nettle and weed
Abide yet awhile in the mellowing shade
And rise with the hour for which you were made,
The cycle of seasons, the tidals of man
Revolve in the coil of an infinite plan
We move to the rhythm of ages long done
And each has an hour—to dwell in the sun."

Let Me Not Lose My Dream.

"Let me not lose my dream, e'en though
I scan the veil with eyes unseeing through their glaze of tears,
Let me not falter, though the rungs of fortune perish, as I fare above the tumult, praying purer air,
Let me not lose the Vision, gird me, Power that twirls the worlds, I pray,
Hold me, and guard, lest anguish tear my dreams away!"

May Georgie Douglass Johnson live long and dream on and sing on and may every tear of sorrow be changed to one of joy and exultation in her exquisite lyrics which coming from her own heart depths sound the heart depths of those to whom she writes.

In our own church we have Mr. W. G. Wilson, of Camden, Ala., who must think in poetry, he seems to write so easily. We love his dialect poems. It is hard to choose parts of poems and thus give a fair and honest glimpse of them,

"THE OLD MAMMY" OF THE SOUTH.
It will be a loss when the race has no more such faithful souls.

but we have only space to do this. Some verses from Mr. Wilson's "Somewhar."

"De light gwine ter shine on de fur-away hills,
Though roun' us may be dahk
An' de stars 'll keep twinklin' above de clouds
Even though we see no spahk.
An' de road 'll git smooth li'l furder on;
De skies gwine ter clear away,
An' de heart broke chile who stumbles 'long
Will catch a glimpse of day.
An' somewhar dars a Father's House
Wid res' an' peace to spar',
An' a Father's h'art dat's 'longin' for
His children ebery whar;
A ' some whar' too, he's got a robe
An' shoes for bleedin' feet
An' balm for ebery achin' h'art
Some whar when we shall meet."

In "Show Your 'Ligion by Your

Wuk," Mr. Wilson gives a bit of gospel truth good for you and for me.

"There was silence in the meetin'
Expectation on each face,
As "Brer Zekel" old and trembling
Rose in his accustomed place,
Calmly looked he at his people
Slowly laid his Bible down
Wiped his glasses with precision
Then with wise and knowing frown
Said, "My deah belubbed chillen
De subjec' we am gwine ter took
An' try ter 'spoun' to you ter night is
Show your 'Ligion by your Wuk'.
Talk is cheap. My 'lubbed brudders
Mighty cheap to pray an' sing
But to wuk an' give your money
Cert'ny am anudder thing."
God don't want dese 'ceivin' quistions
Folks dat talk an' nebber do;
But He wants de pure in h'art
Dat sings, an' prays an' labors, too,
Now we'll close dis 'lusteration
An' de c'lection will be took
'N when de plate comes 'roun' my brudders
Show your 'ligion by your wuk."

George Johnson, our beloved tenor singer, product of Knoxville College occasionally sends out a bit of poetry that is in perfect accord with his poetic and deeply religious nature.

His "Over the Top With Jesus" which he sang around the army camps has this last verse:

"Over the top with Jesus
Now is the time to go through
Over the top with Jesus
Your Captain is counting on you.
Over the top with Jesus,
Out flank all your foes, smash in,
Charge, charge, drive, drive, drive,
Over the top with Him."

We might speak of Prof. Brawley's "The Seven Sleepers of Ephesus," of Fenton Johnson's numerous productions and of others but have not the space to do so.

If Emerson could say, of all the literature, of all the races, of all the ages, "All literature is yet to be written, poetry has scarce chanted its first song. The world is new, untried," then not with hesitancy but joyfully and with eyes beholding in prophesy a glorious fulfilment in days and years to come, we cull these few heart dreams of a race who having caught must surely "Follow the gleam."

Slow moves the pageant of a climbing race:
Their footsteps drag far, far below the height,
And unprevailing by their utmost might,
Seem faltering downward from each hard-won place.

No strange swift-sprung exceptions we; we trace
A devious way through dim, uncertain light—
Our hope through the long vistaed years, a sight
Of that our Captain's soul sees face to face.

Who, faithless, faltering that the road is steep
Now raiseth up his drear insistent cry?
Who stoopeth here to spend a while in sleep
Or curseth that the storm obscures the sky?
Heed not the darkness round you dull and deep;
The clouds grow thickest when the summit's nigh.

—Paul Laurence Dunbar.

TUSKEGEE AND HAMPTON.

FROM SOUTHERN WORKMAN.

BOOKER T. WASHINGTON.
Product of Hampton. Founder of Tuskegee.

AT THE recent celebration of the 52nd Anniversary of Hampton Institute, one of the speakers was Mr. William G. Willcox, president of the Board of Trustees of Tuskegee Institute.

Mr. Willcox said in part: "Tuskegee and Hampton are very close together. Tuskegee represents the realization of the hope and confidence of Hampton. Hampton represents the sacrifice and consecration of white people for the benefit of the colored race. Tuskegee represents the self-reliance and responsibility and achievement of the colored people themselves. Hampton is a school conducted by the white race for the benefit of the colored race. Tuskegee is a school conducted by the colored people themselves; and the achievement of the members of the colored race at Tuskegee is a justification for the hope and confidence of the founders of Hampton.

"Both represent the same ideals of service to the Negro race. Both represent the same confidence in the capacity of the Negro race to rise and take advantage of opportunity and education. Both represent the belief that education does not mean only or mainly the acquisition of knowledge, but means the development of power—power to use all the faculties of body and mind and spirit to the best advantage.

"Tuskegee is very grateful and loyal to Hampton, not only because its great Founder was a Hampton boy, not only because of the long life and achievements of Booker Washington, but also because, throughout its entire career, Hampton has stood as the mother institution, ever ready to lend a helping hand."

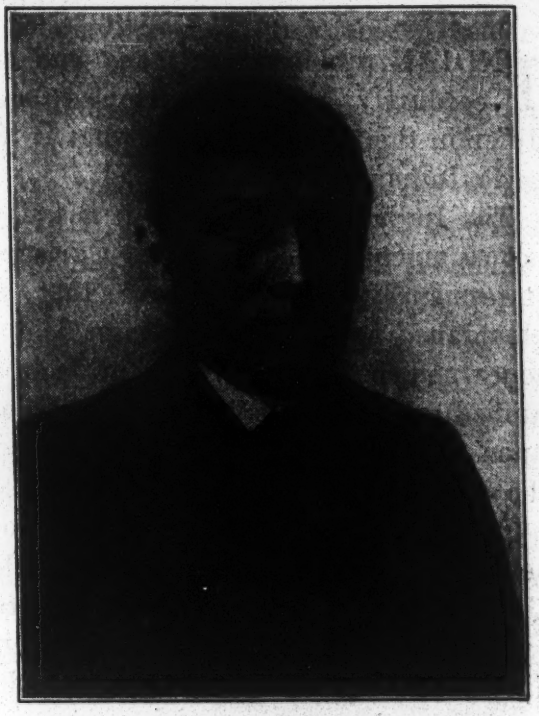
* * * No real attainment can be made by any race or nation without a wholesome basis of self-respect; nor can the Negro advance to the greatest heights so long as his ideals are wholly those of another people, however cordial or friendly. I believe in the study of Negro history, in the preservation of Negro music, and in the cultivation of Negro art. Teach our boys something of the struggles of Booker Washington and Paul Dunbar, of the heroism of Crispus Attucks and Sojourner Truth and Harriet Tubman, of the greatness of Toussaint L'Ouverture, and a new vision will come into their lives, a new hope into their eyes.

THE AMERICAN INDIAN

WHAT HE IS AND WHAT HE CAN BE.

NAVAJO TOM

As He was When He Entered Carlisle Indian School.



NAVAJO TOM

After Having Attended the Carlisle Indian School.

"Do not think that we believe them!"
Only Hiawatha laughed not,
But he gravely spake and answered
To their jerring and their jesting:
"True is all Iagoo tells us;
I have seen it in a vision,
Seen the great canoe with pinions,
Seen the people with white faces,
Seen the coming of this bearded
People of the wooden vessel
From the regions of the morning,
From the shining land of Wabun.

"Gitche Manito, the Mighty,
The Great Spirit, the Creator,
Sends them hither on his errand,
Sends them to us with his message.
Wheresoe'er they move before them
Swarms the stinging fly, the Ahmo.
Swarms the bee, the honey-maker;
Wheresoe'er they tread, beneath them
Springs a flower unknown among us,
Springs the White-man's Foot in blossom.

"Let us welcome, then the strangers,
Hail them as our friends and brothers,
And the heart's right hand of friendship
Give them when they come to see us.
Gitche Manito, the Mighty,
Said this to me in my vision.

"I beheld, too, in that vision
All the secrets of the future,
Of the distant days that shall be.
I beheld the westward marches
Of the unknown, crowded nations.
All the land was full of people,
Restless, struggling, toiling, striving,
Speaking many tongues, yet feeling
But one heart-beat in their bosoms.
In the woodlands rang their axes,
Smoked their towns in all the valleys,
Over all the lakes and rivers
Rushed their great canoes of thunder.

"Then a darker, drearier vision
Passed before me, vague and cloud-like,
I beheld our nation scattered,
All forgetful of my counsels,
Weakened, warring with each other;
Saw the remnants of our people
Sweeping westward, wild and woful,
Like the cloud-rack of a tempest,
Like the withered leaves of Autumn!"

THE IMPERATIVE NEED OF CHRISTIAN NATIVE LEADERSHIP.

By Rev. Henry Roe Cloud, M. A., President of American Indian Institute, Wichita, Kansas.

INDIAN problems are many and exceedingly complex. Honest men differ in their opinions as to what is the basic Indian problem.

The Indian situation is as it is today, not so much the lack of great Christian statesmanship, for we have that in abundance, so far as the foreign field is concerned, but due more to the lack of unified coherent policy and co-operation upon the part of the Christian forces of the country.

This lack of an aggressive co-operation between all the churches has brought about a state of drift in Indian affairs. (I am not at all unmindful of the splendid work done by the individual denominations).

In a jammed river, one particular log removed will relieve the entire congestion. Given such a situation, two distinct problems are faced: 1st, the discovery of that particular log; 2nd, the task of removing the log when found. The weight of all the other logs is upon this one but its removal is worth all the effort that can be made.

Here are problems massed with a key; here is an interrelation of forces and conditions.

Realizing as I do the impropriety if not impossibility of a dogmatic statement on Indian affairs, I venture to assert that the basic problem or need confronting all friends of the Indian is that need of a trained native Christian Leadership. This need left unmet and unsolved will in time accumulate unto itself thousands of other problems that need never have arisen.

Let me dwell for a few moments on the nature of this need. First the kind of leadership needed. This leadership should be trained in mind and soul. These leaders must be men of culture, of might and foresight, of stimulating and dynamic power. They are to be men of quick perception, ready adaptation; in a word, men of good training and practical experience.

Why? Because their leader will be called upon to do expert service. He must be able to interpret the ideas of the age into practical form for the people. He must be able to bear the responsibility of carrying priceless treasures entrusted to him by his fellow men. He must realize that he is not equipped solely to make a living nor simply to shepherd the souls of men, but God willing, to help guide the destiny of a nation.

Such a leader must not let the crowd catch up with him. He must always be able to say, "Follow me." He must be able to bring the race to a consciousness of their dire need. He must be able to have them dream his dreams, feel his heart longings, think his thoughts.

As he moves in and out among his people he must attract them down into the deeper reaches of life.

Why should he be trained? Because unless he is a man of wide horizon, the discouragements and loneliness of life will enslave him in darkness. The solitary way he has chosen will try his very soul.

"That rare track made by greatness lone and beaten,

Through solitary hours climbing past fear and
fate and sin iron eaten,
To goodlier powers;
A road of lonely morn and midnight, sloping,
o'er earth's dim bars;
Where out at last the soul life's pinnacle
topping,
Stands with the stars."

It is at such times as these when he must be able to say, "I know in whom I have believed." Such an outcry cannot be the result of a blind faith. It is the challenging cry of an unshaken faith built by years of study and meditation upon the principles proceeding from the throne of God.

In the pain of loneliness where his dearest aims and dreams are ridiculed and his enthusiasm misinterpreted and he walks the road of anguish. He must fix his hopes as a sun to pierce the thickest cloud earth ever stretched.

In such a leader there can be no doubt as to the certain power vouchsafed to him nor as to the final outcome.

"For while the tired waves vainly breaking,
Seems here no painful wish to gain;
For back through creeks and inlets making,
Comes silent, flooding in the main."

To quote the words of a leader of leaders, "Leadership should be a real thing, sound to the core, determined as fate, pure as the sea."

Second. This leader should be a native. The native understands better his people's limitations, their antagonisms, their passions and virtues. The truth of this is very evident when we see what a large following some non-Christian leaders have. The way of the swiftest approach to a people is through the native Christian leader.

The following comes from foreign mission fields, "Church history affords no example of a people Christianized by foreigners; their function in the economy of the Kingdom is the bearing of the spiritual leaven from their own people to another; their implanting it for widespread distribution by the new Christians themselves; and to pass on through discovered and trained leaders the experience of the centuries in the propagation, nurture and preservation of the living faith."

We need only to look at a few native Christian leaders to bear out this claim. The name of David Z. T. Yui is familiar to all of Chinese Christiandom. This young man had great business possibilities, but gave himself to Christian leadership. He was offered positions of Minister of Education and Governorship of a province.

With the steadiness of one who is seized of a mighty purpose, he refused all these coveted honors and became the General Secretary of the National Committee of the Y. M. C. A.

It is said of him that, "He has the courage of an old time prophet who not only foretells but forthtells." "His approach is irresistible to the thinking mind."

Because he vividly held up the sins of his people, they characterized him in these words, "Bitter mouth, grandmother's head." This being interpreted, "You speak the truth which may be bitter, but you speak it out of a loving heart."

David Yui believes that the momentum which Christianity will gain will be in direct proportion to the increase of Chinese native Christian leadership.

The multitudes of China are waiting on such leaders as Yui; they are depending on their strength.

My classmate in Yale, C. T. Wang, former General Secretary of the Y. M. C. A. for China and Vice President of the Senate of the Chinese Republic, spent his spare time in College going

from University to University seeking out Chinese students to Christianize the coming leaders of China.

He sat at the Peace Conference table contributing to the forces that were guiding the destiny of nations.

I turn to that remarkable field of missionary effort; the Island of Madagascar. In 1820 the king called the first missionaries of the London Missionary Society. These missionaries reduced the native language to writing, translated the Bible into the language of the people and established schools where the Bible was the principal text-book. The children were taught to spread it. Natives became evangelists. They spread broadcast the Word of God.

After fifteen years, churches were established and 4,000 scholars passed through one hundred schools. By 1836 there were 2000 converts. In this year Queen Ranavanola, because of her wickedness, expelled the missionaries. Religion was stopped, school books and Bibles were burned and in the twenty-five years' persecution that followed the native Christians were shoved over cliffs and burned to death.

In 1861 the Queen died and her son recalled the missionaries. On their return they found 40,000 Christians and 100,000 ready to be baptized. This is one of the thrilling romances of missionary work.

Those who have read "Incos of Peru" by Prescott or that other book entitled "Reductionses de los Indos" know the other side of the picture.

Missionary work was carried on among the Indians but no responsibility was placed on the Indians themselves. After 150 years of effort and these missionaries were expelled, the people reverted back to savagery, and the whole structure of missionary endeavor came to ruins.

One placed responsibility for the Christianization of the people upon the native leaders. The other carried all the burden, treated the people as mere children; forgetting that they themselves formed the mere scaffolding to the building that was to be.

To come nearer home; I see one Samson Occum traveling through trackless forest seeking his people to give them the Word of God.

God used him mightily; for history records him as one of the founders of Harvard College. Through the appeal for his people in England, money was given him to found a Christian college for the Christianization of his people.

A few weeks ago I sat listening to one of my tribesmen as he spoke in the native tongue on, "How to Become a Christian." I have heard lectures on religious psychology, but none so gripped as this speech of a Wisconsin Winnebago. The people hung on his words. The dynamic power felt in the great camp meeting was, I believe, due to this man David Decora.

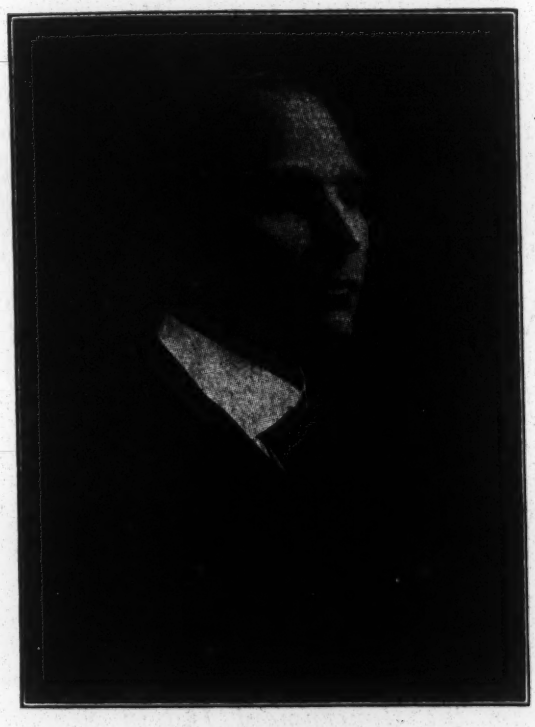
My friends, the consecrated call of such native leaders can bring forth a response that will lift the race into God's big purpose.

The great basic need, I repeat is a "School of Leadership" guided by the Christian Statesmanship of America and backed by the co-operation of all Christian bodies.

THE BLIGHT OF DEPENDENCY.

By O. H. Lipps, Supt. Nez Perce Indian Agency, Fort Lapwai, Idaho.

THERE IS an economic law, just as universal and inexorable as the law of gravitation, which decress that each individual must work out his own destiny. The Indian who would acquire independence and self-reliance, must ob-



O. H. LIPPS

Chief Supervisor of Indian Schools, who, at his own request, is to become Superintendent of the Sanatorium and Agency at Fort Lapwai, Idaho.

One of the first tasks given him as supervisor was the reorganization of the schools of the Five Civilized Tribes. All sorts of problems arose but they were met in the quiet, firm way which distinguishes Mr. Lipps and the schools were completely reorganized and placed upon the sensible and efficient basis upon which they rest today.—Editor.

serve this great economic law just as other persons must observe it. He must work, and through work learn the value of money. He must transact his own business and thus learn how to manage his affairs. He must use his lands if he would appreciate their worth. And he must keep his hands out of missionary barrels and his name off of ration rolls if he would maintain his self-respect. He can do these things only by the exercise of his own will and by his own industry. He can not even hope to keep the lands and moneys that have come to him through no effort of his own, or use them wisely, unless at some period in his development he learns the lessons of industry and thrift, and he must learn by doing. The Indians who would continue to possess valuable property, which has come to them as an inheritance, must work to keep it, and those without property must work to get it.

Realizing the force and general application of this great fundamental law of economics and the ruinous effects of prolonging the Indian's dependency on the Government, the following declaration of policy in the administration of Indian Affairs was promulgated on April 17, 1917, by Honorable Cato Sells, Commissioner of Indian Affairs, and was speedily put into effect:

During the past four years the efforts of the administration of Indian affairs have been largely concentrated on the following fundamental activities: the betterment of health conditions of Indians, the suppression of the liquor traffic among them, the improvement of their industrial conditions, the further development of vocational training in their schools, and the protection of the Indians' property. Rapid progress has been made along all these lines, and the work thus reorganized and revitalized will go on with increased energy. With these activities and accomplishments well under way, we are now ready to take the next step in our administrative program.

The time has come for discontinuing guardianship of all competent Indians and giving even closer attention to the incompetent that they may more speedily achieve competency.

Broadly speaking, a policy of greater liberalism will henceforth prevail in Indian administration to the end that every Indian, as soon as he has been determined to be as competent to transact his own business as the average white man, shall be given full control of his property and have all his lands and moneys turned over to him, after which he will no longer be a ward of the Government.

Pursuant to this policy, the following rules shall be observed:

1. *Patents in Fee*: To all able-bodied adult Indians of less than one-half Indian blood, there will be given as far as may be under the law full and complete control of all their property. Patents in fee shall be issued to all adult Indians of one-half or more Indian blood who may, after careful investigation, be found competent, provided, that where deemed advisable patents in fee shall be withheld for not to exceed 40 acres as a home.

Indian students, when they are twenty-one years of age, or over, who complete the full course of instruction in the Government schools, receive diplomas and have demonstrated competency will be so declared.

2. *Sale of Lands*: A liberal ruling will be adopted in the matter of passing upon applications for sale of inherited Indian lands where the applicants retain other lands and the proceeds are to be used to improve the homesteads or for other equally good purposes. A more liberal ruling than has hitherto prevailed will hereafter be followed with regard to the applications of non-competent Indians for the sale of their lands where they are old and feeble and need the proceeds for their support.

3. *Certificates of Competency*: The rules which are made to apply in the granting of patents in fee and the sale of lands will be made equally applicable in the matter of issuing certificates of competency.

4. *Individual Indian Moneys*: Indians will be given unrestricted control of all their individual Indian moneys upon issuance of patents in fee or certificate of competency. Strict limitations will not be placed upon the use of funds of the old, the indigent, and the invalid.

5. *Pro Rata Shares—Trust Funds*: As speedily as possible their pro rata shares in tribal trust or other funds shall be paid to all Indians who have been declared competent, unless the legal status of such funds prevents. Where practicable the pro rata shares of incompetent Indians will be withdrawn from the Treasury and placed in banks to their individual credit.

6. *Elimination of Ineligible Pupils from the Government Indian Schools*: In many of our boarding schools Indian children are being educated at Government expense whose parents are amply able to pay for their education and have public school facilities at or near their homes. Such children shall not hereafter be enrolled in Government Indian schools supported by gratuity appropriations, except on payment of actual per capita cost and transportation.

These rules are hereby made effective, and all Indian Bureau administrative officers at Washington and in the field will be governed accordingly.

This is a new and far reaching declaration of policy. It means the dawn of a new era in Indian administration. It means that the competent

Indian will no longer be treated as half ward and half citizen. It means reduced appropriations by the Government and more self-respect and independence for the Indian. It means the ultimate absorption of the Indian race into the body politic of the Nation. It means, in short, the beginning of the end of the Indian problem.

In carrying out this policy, I cherish the hope that all real friends of the Indian race will lend their aid and hearty co-operation.

That the withering blight of dependency has in many instances transformed a once proud and independent people into degraded and helpless victims of disease, immorality and crime there can be no doubt. What else could be expected from a paternal policy which permitted the Indian to bask in the shade of the Government flapdoodle tree and grow fat and lazy? If, perchance, he grew hungry at times, he could manage to worry along until the next annuity or lease payment should become due. If he owned valuable agricultural lands the Government would lease them, collect the rentals and pay the money over to him, either in a lump sum or dole it out to him in small monthly payments sufficient to enable him to eke out some sort of existence without work. Is it any wonder that life under such conditions would at times grow dull, stale and unprofitable? And is it any wonder that he should hie himself off at frequent intervals to the nearest bootlegging joint and there barter his monthly allowance, which came to him through no worthy exertion of his own, for that which would drive away for the moment dull care and cause him a little brief respite from his misery and wretchedness? What wonder that deformed indigence, pale disease, and cankerous discontent staled in the wake of indolent indulgence and pay day debauches!

Now this new policy is no panacea—no cure all—for the Indian problem, but it is a big step forward. The law of the survival of the fittest may be harsh and seemingly cruel in its operation but no race or people have ever succeeded in evading it. There will be some who will sell their land and squander the money forthwith. This is to be expected because the blight of years of dependency has atrophied their appreciation of values. Not having earned their property they do not appreciate its worth. The young man who last year traded his allotment for a

JOSEPH GILMAN, CHIPPEWA, AND HIS WIFE AND CHILD.

This young man left his tribe and has solved the Indian problem so far as he is concerned. He is an expert automobile mechanic having broke all previous records at the Ford Automobile Factory in the time required to assemble a car. When last heard from he was living in Minneapolis where he was an automobile salesman receiving a salary and commissions amounting to over $3,000 a year.

Buick Six and $50 in cash, and in two weeks trade the Buick for a Saxon and $50, and then in turn traded the Saxon for an inferior car and $50, in less than two months had squandered his property. He was then ready to go to work but not before. He had waited for some years and with great impatience for the day when he should reach his majority so that he might dispose of his land. He had been reared in an atmosphere of dependency. None of the people he knew had ever worked and earned money and bought land. He had never improved his land or done any work on it and to him it possessed little value. He had received his education at a Government boarding school where his board, clothing, books, instruction, and medical service, if he needed it, were furnished free of all charge. Where in his experience had he been taught the lessons of thrift, economy, and industry? Having been utterly dependent for so many years, as had his parents and other associates, and having associated only with dependents, what more could reasonably be expected of him? Considering his training, environment, and the example of his elders, he did the perfectly natural thing—exchanged his land for a few joy rides and a little ready cash.

But this young man's case is by no means hopeless. He will now have to work or starve. The Government has said to him, "Henceforth you must earn your bread by the sweat of your face, there are no more lands to give." There are thousands of good, honest, well-to-do citizens in this country today, who began life just where this young man must now begin—with only good health and their bare hands as their capital.

The only hope for the reasonably competent and able-bodied Indian is to take away the props, then require him to stand alone. Give him a chance and encourage him, but do not blight his prospects by continuing his state of dependency. The Indian possesses many admirable qualities and characteristics and in the end we expect to see him win out. It is not altogether his fault that his progress has been slow. Any other people under like treatment, surroundings, and conditions would degenerate and lose their initiative, ambition and ability to think and act independently for their own progress and advancement. Luxury may spread its ample board before us, but if we have had no part in its creation we are excluded from the feast. The golden harvest may revel over the expansive fields around us, but if our hands do not hold the plow or sow the seed we can not enjoy its comforts. "The advantages of riches," says Emerson, "remain with him who produced them, not with the heir."

Freed from the thraldom of enervating guardianship, enjoying equal opportunity and assuming equal responsibility in common with all other American citizens, the Indian may fairly be expected to conquer his debilitating fear of alluring fate, overcome his characteristics, easy-going indolence and improvidence, and cease dallying in maudlin regret over the past and bartering his higher aspirations. Instead of dimly and idly gazing back, wistfully and longingly, through a maze of traditions, he will resurrect his buried hopes from their sepulchres, turn his face toward the rising sun, and go forth with his loins girded to meet his new-born day. Then, but not till then, will the Indian become a self-supporting and respected citizen, and the race cease to be regarded as a dependent people.

AMERICANIZATION OF THE NATIVE AMERICAN.

By Mrs. H. T. Jackson, Warmspring, Oregon.

A COUPLE of years ago while enroute to the West, Mrs. Gertrude Bonnin, a highly educated Indian, was accosted by a traveler whose eyes fairly gleamed under the little service pin she wore.

At length curiosity spoke, "You have a relative in the war?" "Yes, indeed," was the quick reply. "I have many cousins and nephews somewhere in France. This star I am wearing is for my husband, a member of the great Sioux Nation, who is a volunteer in Uncle Sam's Army." A light spread over the countenance of the pale-faced stranger. "Oh! Yes! You are an Indian! Well I knew when I first saw you that you must be a foreigner."

400 years ago this continent was the Indian's play-ground. The white man came weary in body and asked to warm himself by the Red Man's fire; to lie down on his buffalo skin; and to have a little piece of land on which he could raise corn for his women and children. This was hospitably granted, and what return did the white man make for all this kindness?

Little by little we drove them back, back, back; even at the point of the bayonet; imprisoned them on Indian reservations; tracts of land much of which is mountanious and covered with rocks, where they have been kept from large contact with American civilization and only allowed such civilizing influences as trickled to them through a constantly changing oversight.

We made them wards of the nation and have cared for them as though they were children, controlled their resources and assumed all responsibility. Educated them in Indian schools where they can only measure themselves by themselves, denied them all participation in our national affairs and made them social outcasts.

We robbed them of their old time ambition and destroyed their iniative power. Some Indians have lived so much apart from the outside world they might as well have been on another planet. The Havasupai's for instance.

"A great Indian Chief was taken from a reservation in the West to New York City, where he was shown the wonderful sights, the sub-way, the elevated Brooklyn bridge, the imposing sky-scrapers, the telephone, the elevator, electric light and countless improvements of last generation. He had never been in contact with civilization before. After a few days of sight-seeing, he was asked by a member of the entertainment committee to tell what was the most wonderful thing he had seen in all New York City; he pointed to a water faucet. The old chief who had crossed the desert often with parched throat who had seen strong men die for lack of a cup of cold water, was most impressed by the ingenuity which made it possible for a white man to turn a faucet and fill a glass with cool pure water."

The Indians on the reservations are just what the dominant white man has made them. The weakest brother in our National family, without any defined legal status, excluded from the general jurisdiction of the Court of Claims, wards of the nation.

And yet we sing, "My country, 'tis of thee, sweet land of Liberty!"

Strange travesty on liberty to emancipate and enfranchise 4,000,000 slaves; to admit annually into the very fibre of

our nation millions of immigrants with their foreign ideas and religions, and segregate on reservations our Native Americans who are 100% American.

And now after we have done all in our power, seemingly, to un-Americanize them, the question arises, how shall they be Americanized?

First. Make them real citizens of the United States with all the privileges and responsibilities of such. Give them a definite legal status, the Indian is neither citizen, alien nor foreigner. He does not know where he stands and this is the root of many evils. I cannot but admire Sitting Bull when he said to Gen. Miles, "God Almighty made me; but God Almighty did not make me a reservation Indian and I'll fight and die before any white man can make me one."

Tribal funds should be broken up into individual apportionments, and definite particulars should be given the Indians, pertaining to their personal and landed interests.

Too long have we dealt with them as tribes. They are individual men and women just as we. Let us encourage them to come among us as we do the foreigner, and to "earn their bread by the sweat of their brow." Long we have carried them on the Government transport and then wondered why they have not learned to "paddle their own canoe."

To the foreigner we said, "Come and mingle with us;" to the Indian we said, "Stay where you are." The former method has produced a high type of citizenship; the latter racial childhood.

In a treaty council, of Colonial period, an Englishman said, "Cannot the Red Man see that the pale-face loves him?" "Yes," the chief replied, "The Red Man can see that the pale-face loves him—he loves the very ground we walk on." Yes, we have loved his land, shall we not in the future prove to him that we love him too?

To Americanize the native American, the need of education is obvious. And yet there are thousands of them of school age without educational facilities.

They must be educated among other people to reach their fullest development; contact with others is necessary to broaden their ideas and lift them out of their tribal customs and life. So long as their only comparison is with themselves, they will not advance.

How long would it have taken to Americanize the immigrants, had they been segregated and refused admission into our schools and public life?

There are college bred Indians who have proven that when given right environments, the Indian attains distinction; and so we have been making an effort to induce some of our bright Warmspring Indian boys and girls to go to Sterling College; but as yet have failed to obtain the consent of the parents, as it is so far from home.

Our boys and girls are "a bunch of bristling possibilities" but so long as they remain on the reservations, they will be handicapped by traditions, customs, superstitions, ignorance and servility. They cannot stand the pressure that is brought to bear upon them by the older Indians.

One of our bright girls had been away to a non-reservation school and came home dressed just like white girls. She married and went to live with her husband's people. Soon afterwards she wrote such a pitiful letter saying, "The old Indians are making my life so miserable, because I wear shoes and a hat instead of moccasins and a handkerchief." So, if the returned students do go back to the old ways, it is not because they so

desire to do. They deserve sympathy and not censure.

Third. Again, it we would Americanize the native American, let us encourage all that is desirable or worthy in their former lives and discourage that which tends to bind them to old tribal customs which hinder their moral and spiritual growth.

When some stock show promoters not long ago wrote to the Indian Bureau at Washington to ask the assistance of that Department in securing a band of 25 Indians from South Dakota to give war dances for exhibition in their theatres, Commissioner Cato Sells politely but firmly refused, saying:

"Whatever encourages the Indians to array themselves in war-like costumes of the past, to participate in old-time dances and the like, must in a measure emphasize the habits and customs of long ago, which if the Indian is to assume the burdens and enjoy the privileges of citizenship should disappear.

"Moreover, such exhibitions tend to give the public a wrong idea of existing conditions by featuring the Indian as delighting in the atmosphere of the past and in exhibitions of his uncivilized state.

"So that everything considered, I believe that the best interests of the Indians everywhere demand that they be not attracted away from their homes, the care of their stock and crops for this purpose."

All honor to the man at the head of Indian Affairs who has the courage of his convictions.

Each 4th of July at Warmspring, we have demonstrations of these old war dances and other customs. Were the Indians permitted by the superintendent, they would continue these celebrations for days and weeks while the ripened grain in the harvest field is forgotten.

Witnessing the evil results of these celebrations, we rejoice in the firm stand taken by the Commissioner of Indian Affairs in this matter.

"Nature has drawn her race lines which it would be folly for us to attempt to obliterate; the man whom she has made an Indian, let us try to make a better Indian; not by robbing him of the distinction stamped on him by God, but by encouraging the good and noble in his nature. Let us prepare him for citizenship but let him take his place as an Indian with all his best Indian traits and nature developed to its fulness."

Fourth. Realizing that the welfare of any people depends on their spiritual condition; to Americanize the native American, he must be Christianized; for there can be no true Americanization without the transforming power of the gospel.

The Indian has a natural bent towards reverence. Did you know that there is no word in their language with which they can curse God? They learned to blaspheme in the white man's language.

But the Indian has shown a real capacity for the gospel. I am sure it would rejoice your hearts to hear some of our old Warmspring Indians testify as to the change wrought in their lives by the gospel story.

Some wonderful victories have been won for the Kingdom among these people. But for the accomplishing of greater things, we believe a trained native leadership is imperative.

This need was felt and met in foreign missions. Especially for the segregated Indians is this important; but it must be an educated Christian leadership that will inspire confidence in the younger educated Indians. When we see what

a large following the native leader of false religions has, we are more and more convinced that the native Americans are a mysterious people whom the white man does not understand; hence the importance of a Christian native leadership.

And now friends, what more shall I say? I have endeavored to lift the veil to give you a glimpse of the standing of the Native American in this great commonwealth.

"They are waiting behind a misty, hazy, clouded horizon, watching for the dawn; when they can say they are full fledged American citizens."

Will you help to lift the veil so that they may become true Christian American citizens?

Hear the plea of an Indian poetess:

"My race yet lives, it shall not die—
It has a mission to all earth,
And will the conqu'r only heed,
My race shall prove its sterling worth.

Unchain the Red Man, make him free
To struggle and to claim his own!
The world shall find beneath his skin,
Staunch human flesh, good blood and bone.

Give freedom to the Red Man's mind,
Provide the tools with which to hew,
To carve his way as other men;
And then my race shall live anew!"

CO-OPERATION OF THE RED AND THE WHITE RACES.

More than four centuries ago the Red and the White man met. Alas what centuries they have been as to the relationship of the two races; centuries of dishonor, misunderstanding, treachery and war.

The memories of these has been nursed and handed down creating prejudice which the years have failed to obliterate. What a different history would have been written had each from the beginning looked upon the other as a brother. Failure to get each other's view-point, accounts for much hostility and heartache.

In theory the dealings of the Government have generally been benevolent; but as one of my teachers used to say: "In theory we soar aloft, but in practice we flop and flutter on the ground." Truly this is what the Government has done.

Not until you have lived and labored among them as the writer has done for five years and more, will you realize how much misinformation respecting the situation has been given out both from Washington and numerous writers; not with any intention to deceive but from lack of knowledge of the truth.

We need to study the Indian, as one has said, "From the beads on his moccasins to the feathers in his headgear." The lack of interest and the indifference of the white man respecting the original American is lamentable.

When the Anglo-Saxon race became the dominant one, it attempted to make the Aborigines over like unto itself; but unlike the Negro who readily apes our manners, dress and customs, the Indian proudly drew his blanket around him and refused to be assimilated. He is conservative, and loves most, the articles of his own creation: his fringed buckskin suit, moccasins and plumed bonnet. No matter how beautiful the paintings on our walls or the carpets on our floors; that which attracts his attention when he comes into our homes is the chance Indian basket, bag or Navajo rug.

"Indian tribes in resisting the forces of civilization they could not understand only defended a natural right." Distinctive racial characteristics were given mankind by the Creator; and there can only be harmony by each recognizing and respecting the endowments of

the other, and both co-operating in the culture and perfecting of these for mutual benefit.

Let us demand that those who hold authoritative positions in Indian affairs be men who really know the Indian by sympathetic contact; not those who only know about him; then there will be less perfunctory and undiscerning legislation. As it now stands, doubtless the result of constant change of administration, there is a multiplicity of laws governing Indian affairs. Would that there might be raised up those who would study existing laws, and out of the tangle create a new code strictly in accord with the highest interests of every Indian and true democracy.

But the Indian Problem is not all one-sided. In the beginning the solution rested with us, but at a certain stage in his development, it rests with the individual Indian as to whether he will assume responsibility, the greatest factor in character building, and become a useful citizen or continue in the way of his forefathers. His ability to help himself must be recognized.

Too frequently we hear the Indian rehearsing real or fancied grievances. Not every one who points out so-called abuses is a good friend.

Many reservations are kept in constant turmoil by these chronic agitators. No one doubts that there has been cause for complaints; but the wise man, or perchance it may be a woman, does not stir up more misery over these things; he shows his friends and brothers how to rise above them.

If instead of constantly dwelling on the wrongs of the past and longing for the days before the pale-face invaded the land, he would take a glance backward to the conditions then existing he would find wars, scalping, gambling, treachery, and slavery. The bow and arrow in the hands of those skilled warriors could tell many bloody, gruesome tales. Women and children were traded and gambled for, and we hear of sleepless nights of terror even less than a century ago.

One of our Warmspring women tells of the time when her mother with herself and little brother were stolen and taken far away. One night she was awakened by her mother's screams as she no doubt was being slain, for she never saw her again.

An aged Indian man, remembering his boyhood days could never participate in the Fourth of July celebation because it brought back to his mind so forcibly, the war-dances around the bloody scalps of victims.

But no longer are intelligent Red Men in terror of evil spirits, no longer does he endure the torture of the "Medicine Man" nor the dread of enemies war-whoop. The arrows are warped and the bows broken.

Instead of following the trail through forest, desert and river fords, he travels in comfort and luxury in automobile or palace car over roads and over bridges which span the great rivers. He sits side by side with his white brother in the house of worship, their voices uniting in praise and prayer. All these blessings he enjoys because of Christianity and civilization.

Why not brother Red Man join hands with us in an effort to uplift all humanity? Forget the wrongs of the past; cherish the memory of the blood of the martyr missionaries. Count your blessings, the innumerable blessings of Christianity, and cultivate the spirit of friendship toward those whose ambition it is to help you. Co-operate in all matters pertaining to mutual welfare, as

many of your race are doing; cease to look upon us with suspicion. We must both learn to not judge a man by the color of his skin; remembering that, "As a man thinketh in his heart, so is he."

"If I knew you and you knew me,
If both of us could clearly see,
And with the inner sight divine
The meaning of your heart and mine,
I'm sure that we would differ less,
And clasp our hands in friendliness,
Our thoughts would pleasantly agree
If I knew you and you knew me."

POLITICS IN INDIAN AFFAIRS.

Excerpts from Prof. Warren K. Moorehead's Book, "The American Indian."

Compiled (with permission of the author) by Mrs. H. T. Jackson.

The Bureau of Indian Affairs was organized in 1824 and was under the War Department. On March 3, 1849, the Interior Department took over the management of the Indians.

Since 1832 there have been 31 Commissioners of Indian Affairs. The Commissioners, his Assistants, Supervisors, Inspectors and Special Agents stand at the head of a very great bureau. (And under them are thousands of employees).

This tremendous institution is composed of many and complicated parts, and they run smoothly, but is this great machine operated in the best interests of the Indian and of the public?

The brain responsible for the guidance, or management of this plant, and the officers in charge of its various Departments desire to produce a finished product of real value to the world. How can they do so when they must needs change their operation often, not in the real interests of the finished product but because of political expediency?

There has been appropriated since the year 1881 and including 1914 this generous sum for the education, allotting, protection of the Indians and maintenance of the thousands of employees in the Indian Service, viz., $263,623,004.01.

This enormous sum properly and wisely expended from 1881 to the present time (1914) would have solved the Indian problem in the United States.

But two great obstacles stood in the way—the politician in the East and the grafter in the West. The Honorable Commissioner in his report cannot state that it is due to these two influences that our Indian history is, beyond question, the darkest page in the general American history, but such a statement is absolutely correct.

The Indian policy the past two or three years has appreciably changed for the better. If the reforms instituted by the Honorable Cato Sells can be carried out as planned, we shall conserve much of the Indian property that remains.

Far be it from me to be disloyal to my own government, but I express the firm conviction that our particular form of government is such that administration of Indian Affairs is rendered extremely difficult.

Put plainly (if not bluntly) our form of government is not conducive to satisfactory management or supervision of a dependent people. The reason as every thinking man and woman knows, is because we make the high office of Indian Affairs a political appointment. The Commissioner no more than learns his duties and becomes competent and efficient, than he is removed and another installed in his place.

Since 1907 we have had three Commissioners and one acting one. All of these men have been energetic and intelligent, as were their predecessors, but they have been removed or resigned under political pressure, and as a result those who are fighting for the Indian's

rights must go over and over the same old story, again and again, submit and resubmit the same evidence as one appointee succeeds another. This is even true of the Honorable Secretary of the Interior himself.

Be these things as they may, they exist, and until Congress appoints a national and paid Commission to take over the entire Indian body and their property, so long as the Indian and the Indian Office, remain political footballs, just so long will the games continue in the old way, with no new rules, and since coaching from the side lines is permitted the strongest and most brutal teams will win.

The lack of true publicity is also a factor working powerfully against the Indian. The very best thing that ever happened to the Indian was the making public of dreadful conditions in California, Minnesota, Arizona and Oklahoma. This aroused both the officials and Congress. Victor Loke, Chief of the Choctaws, said regarding the Oklahoma expose: "The very day after Commissioner Moorehead's report was made public, I saw one of the County Judges in Choctaw county going from a printing office with 750 printed notices to guardians with respect to settlement with their Indian wards."

If we had such publicity applied to every reservation, while it would be unpleasant, the tax-payers of the United States would soon realize that, unless our policy is radically changed, they will be called upon to support a vast number of homeless paupers. Beyond question either the nation, or the respective States will soon assume this burden. I desire to go on record as making this prophecy.

Since 1834 we have gone on in a well-meaning but stupid and blundering way. We have persuaded scores of bands to take the white man's road, and by foolish legislation, wars, the crowding by whites, etc., destroyed their original confidence in us. As if these were not sufficient, in the great State of Oklahoma, where one-third of the entire Indian body is located, we have had brought before us through reports of Commissioners and individuals and a cloud of witnesses, the result of our policy. In spite of this, we have recently removed or forced to resign, some of the persons most competent and longest in the Service in the State.

What was the real reason? Did the majority of citizens of Oklahoma—the law-abiding and upright—desire that faithful servants, who understood their duties, should be forced out? No! Because a relatively small number of oil, coal, land, timber and stock men wished to be rich.

Public sentiment through the newspapers has been influenced, persons who were not interested in politics have been accused of the very thing which dominated their accusers. Politics is at the bottom of it all.

Does all this indicate that the Commissioner, Mr. Sells, will not protect the Indians? By no means. As I have said, he and his able assistant, Mr. Merritt, and all officials are honorable and upright men. But they cannot stand against the wishes of Congress. No matter what is said, the Commissioner must fight alone and single-handed with members of Congress. His is a great responsibility. The Commissioner is dependent on Congress for his appropriations.

A paid National Commission would be dominated by no political party. I recommend to the earnest consideration of the American people the Commission

idea, as the only means of salvation of the American Indian.

The Indian must ultimately be merged into the body politic, as has been affirmed. But in bringing about this deseratum, it is not necessary to crush all the happiness out of his life.

For fifty years the Indian has followed a devious and uncertain trail, in the fond hope that he might reach his journey's end.

If men and women who through unintentional ignorance have given no heed to the welfare of our Red Americans, will interest their Representatives in Congress, and also help to crystalize public opinion against harmful legislation, it is quite possible that a National Commission plan may be carried into effect.

After many years of study of the subject, I firmly believe that the welfare of the Indian depends upon the creation of such a Commission as has been indicated —one composed not of those interested in political parties, but on the contrary of competent men who understand Indians and their needs, of men who are willing to devote the best years of their lives to transforming the rough, uncertain trail along which the Indian has toiled, into a broad highway, upon which the Red Man may safely travel to his ultimate destination—the civilized community. And having reached the end of his journey, the Indian will live henceforth peacefully, and enjoy to the full the blessings of liberty, equality and justice.

(NOTE:—In a recent letter from Prof. Moorehead, he requests me to say that there is not now so much politics in Indian Affairs, but there is enough.—Mrs. H. T. J.)

PROBLEM OF THE RETURNED STUDENT.

WHERE ARE THE AMERICAN INDIAN GIRLS?

Can We Adapt the Rural Church Program the Help Bring the Fullest Life to the Indian Young Women?

BY SUSIE LENORE MEEK.

AFTER five or six years away from Indian girl friendship, one day in Shawnee, Oklahoma, I met one of my dearest chums of Haskell Indian School —in fact—a friend since kindergarten through the seventh grade. This little girl friend of mine is now married. She has three little children. She was dressed very plainly in black and we talked a long time on the street. She seemed so glad to think I stopped and talked. She said, "Now you are a college graduate, and to think you are standing here talking to me!" She lived in the Big Jim country, nineteen miles from town. She was raising chickens, turkeys and children. I asked her if she knew our missionaries down in the Big Jim country. She had heard about them, she said. She said she was lonesome. She is a returned student.

One day while on the Crow Reservation I called on an Indian girl friend, formerly of Haskell School. She lives in a bungalow one mile from the Indian school. She has two beautiful children and a white husband. Confidentially she unfolded her life to me—how she graduated from the Haskell School with the needs of her people at heart. She

INDIAN MOTHER AND CHILD.

CANDIDATES FOR CHRISTIAN TRAINING IN OUR FREEDMEN MISSIONS.

The United Presbyterian Church with its high standard of Christian living, is what is needed among a people so lately freed from slavery's degrading and demoralizing training. It is capable of doing a glorious work for God and our native land; only let us pray and wait on the Lord for its work for the Freedmen.—Mrs. Tillie Johnson, Miller's Ferry, Ala.

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went home and found her mother and father were gone; no home to go to, so she stayed with a friend of hers at the government school. Her friend found her a place to work in a hotel at Billings, Montana. She was not satisfied with

SUSIE LENORE MEEK
Secretary of Y. W. C. A. for Indian Girls.

this so after a while she married. She had no opportunity to do anything definite for her people. One day while I was visiting her she seemed very blue and discouraged. Finally she told me this: That she knew she was being punished for in the past year she had three operations. She knew she was being punished for not doing some missionary work as I was doing. But I pointed out to her the dignity of her duty as mother and home-maker, how really in her bungalow, which was very well kept, and her beautiful children attending the public school, and the fact that she was the connecting link between two peoples, she was a living example of what Indian girls could do on their home reservations. She was a returned student.

Then at a women's meeting at Lodge Grass, Montana, five Haskell girls were in the audience. All were married; all were mothers; all in Indian dress. Tears filled their eyes as we talked together of what we loved to see in the life of an Indian woman. The discussion was mainly by the older women as the younger women haven't freedom to talk in meetings when the older women are present. These girls need somewhere to express themselves. They need someone to be especially interested in them. These younger women go to church meetings where their mothers and grandmothers and the Indian men get up in the meetings and talk of their experiences, which after a repetition or two really get tiresome and boring to people. So they sit, and what do they think about? So the church to them is just Sabbath meetings, where the old men take up the time in the same old thought.

Another returned student of Carlisle School. Many white people consider such a returned student educated. This girl returned to her reservation a beautiful much-alive girl. She dressed in good taste. Finally she became a waitress for one of the irrigation camps in the vicinity. White civilization took her in with them. She married a white man. For various and sundry reasons she grew disgusted with the white man's civilization. She left her husband, went back to her Indian clothes—to the blanket—and all old standards. Now she has two daughters; one is married; the other, a seventeen-year-old girl, is ruined, urged on by her mother. What is going to bring this woman back to the beauty in life and restore her old enthusiasm and love for beauty? The mission church isn't doing it. From my

view-point I see these women yearning for a chance of expression, a chance to think, a chance to find love and beauty in other women's lives. They have been preached at already too long with no chance to really see and do definite, concrete things. Like any people going into something new, they learn by doing.

Young women's clubs should be organized. The Indian women should express the kind of clubs or societies to which they wish to belong. None should be thrust upon them. Some people say, "Why clubs or societies? What do the women get from them? It takes their time and they seem just to play around." Even at playing around they have one more line to think along instead of the immorality they see continually in the camp. At least they learn to meet other women on another basis. They need help from the missions, young women trained in all the up-to-date recreational and the whole social and religious program of Christian agencies now working so successfully in white communities. The clubs should have much organization, officers changed often, as the Indian women all want to be leaders. I will mention just a few concrete clubs: The first kind is the household economic club, under sewing, making quilts and clothing for the family and then under home-work, care of children and cooking, preparation of school lunches. Second: the Indian industry, pottery, basketry, blanket weaving, bead work. And third: music clubs, promote community singing, get choirs for the church. In each one of these branches of club work, experts on the topics can be brought in from the outside to stimulate interest and besides give them the very best.

AMERICAN INDIAN AFTER TRAINING OF MIND.
CARLISLE GIRLS AT Y. W. C. A. CONFERENCE.

As soon as we can get something definite like this started in the Indian communities the native leadership will be ready. Our returned students will rise to the occasion. They are longing

to show their abilities along these lines. The appeal now in all community life is for a social program. To me social program means meeting the life of individuals along every phase of life—the all-around life, in Jesus' words, "I am come that they might have life and have it abundantly." There surely is the appeal for the social program which our Indians need today. The church should be the center for all the social work done on the reservations, for social work and Christ's message cannot be separated. Some form of social work is going to be done before long. The question now is, "By whom?" Is it going to be left to the heathen dance leaders, the non-Christian young Indians who are interested in horse racing and unwholesome recreation with no connection with Christian principles, peyote leaders, who even in their ignorant creed have a social program to offer, or is the Christian church going to rally and send leaders to our real Americans?

NOTE:—Miss Susie Lenore Meek is a Sac and Fox Indian young woman from Oklahoma. She attended Haskell Institute for a while and then prepared for college at the Shawnee High School and in June, 1919, graduated from Earlham College. While in college she was especially interested in religious and recreational work for girls and during the summer after her graduation took the girls' work training course at the summer training school of the Young Women's Christian Association. This fall she has been on the reservations with some of the missionaries, helping them gather up the girls who have been away at school, and making plans for organization of clubs connected with the missions, in order to help meet the needs of these young women and bring them into closer touch with the church. Many of the missionaries are asking for a larger program of work which will meet the needs of these young people in all their social and religious life, and the Young Women's Christian Association is co-operating with the mission boards in trying to work out such a program. —Edith M. Dabb, National Secretary for Indian Work of the Young Women's Christian Association.

CHILD LABOR IN THE UNITED STATES.

By Mrs. Albert Gordon, Chicopee, Massachusetts.

CHAPTER FOUR—CHILD LABOR ON FARMS AND IN GARDENS.

"THERE'S a heap of difference between working and being worked."

The above quotation gives the distinction between hopeless drudgery and the productive labor that develops both mind and body.

The child on the farm has not been regarded as a child laborer—in the same category as the worker in the cotton mills—because he has been thought to possess the advantages of healthful living conditions. He has not been thought a laborer any more than the boy who helps his father mend the fence or repair the lawn-mower. He has long been disregarded because we have not known of the blighting conditions under which he may have toiled.

We have not been aware of the fact that nearly three-fourths of the working children of America between the ages of 10 and 15 are bread winners in agricultural pursuits. And if we had known of the numbers thus engaged, we would have thought them fortunate children to be so happly employed in the open air.

This difference between "working and being worked" in agriculture is thus expressed by Harry Bremer, special agent of the National Child Labor Committee: "Mention farm work to some people, and at once they see a lad in the President's chair. Mention President's chair, and they see a lad splitting rails. So con-

stantly have these been associated in the minds of some people that they are obsessed with the delusion that all farm work is a highway to success. A more intimate knowledge of various kinds of farm work had dispelled this delusion from the minds of some. They see a distinction between farm work that calls with a thousand voices to the spirit of the boy, and farm work that stifles every prompting of that spirit. * * *

"The country boy to whom our lawyers and bankers so proudly refer is quite a different lad from the city boy whom an Italian padrone or Polish row-boss carries out to the country. The work of the country boy comprises all the activities of the farm. While he is doing his chores, he is learning not simply to hoe potatoes, milk the cow and chop wood, but to use his muscles and his mind. He is familiarizing himself with the principles and methods of farming. He learns the value of soils, and the reason for the rotation of crops. By doing things on his own initiative, he learns to think. For him the woods and fields are voices, each with a different and fascinating message, training his imagination and sharpening his wits. This boy can go to the city and fight his way to the top.

"An entirely different kind of work is waiting for the boy imported to the country from the city alleys. We might call it factory work without the factory roof. It stimulates no mental reactions, and has no power to sharpen his wits. The endless repetition of a single task produces only m e n t a l stagnation. Especially is such monotonous work fatal to children whose eager natures crave sensation, who are ever on the lookout for surprises, and incessantly on a voyage of discovery. It is pick, pick, pick all day—strawberries in the morning and peas in the afternoon, with the only difference that one is red and the other is green. The varied activities of farming which add variety and excitement to the work of the farmer's son, and put the whistle into his day's work are not there. I suppose there is not a farmer who would not be willing that these boys should learn what they can of farming after the day's work is done, but the children are not superhuman."

A complete picture of rural life in America today does not contain alone the figure of the traditional farmer, owner of inherited acres, independent, industrious, and hard-working, depending upon his children to help him in ways suited to their strength. It must include the poorly equipped tenant farmer—more particularly—the temporary dweller on the tenant plantations, depending of necessity upon the hard work of his children in cotton and tobacco fields to eke out a living. It must also include the processions of migratory families brought from industrial centers to the country districts for harvesting berries, gathering vegetables, and for laboring in beet and onion fields and on tobacco lands.

Dire necessity for making a living is often the taskmaster of the child. Grinding poverty, not always the avarice of the parents, has taken the entire family into the fields. Ignorance of the value of education and of the injurious effect of premature labor is another factor contributing to the recruiting of the army of child workers upon the farms and in the gardens; while underlying all, has been the thought that the farm is a good place in which children may work.

A thoughtful students of the question thus writes: "There is something subtle about the problem of child labor. We are prone to see the evils of idleness and

have the tendency to believe that any kind of work is good for anybody. * * * All agree that since the child must be trained to a life of industry he should have some industrial education, and many cannot see why this education should not be acquired through productive labor at an early age."

The enormous number of children employed in agriculture, 1,432,254, between 10 and 15 years of age, according to the census of 1910, makes necessary an inquiry into the conditions of such occupations, and the legislation provided. The federal law carefully discriminates between such acts of labor as are regarded as purely agricultural and those connected with canneries and other factories. Among these rulings, which cover a large number of details, may be noted the following: "Beans are snipped and corn husked as a necessary part of a canning operation, and not a necessary part of an agricultural operation. Farming or agricultural work may cease and be complete with the production and picking or gathering of beans and corn, but when these vegetables are prepared and broken, snipped, or husked, with a view to their immediate use in canning or preserving for public sale, the snipping and husking wherever carried on * * * are a part of the cannery operation, and the children employed are employed by the cannery."

The child labor laws of the states do not apply specifically to agriculture with the exception of those in two or three of the states in which are restrictions regarding age and hours of employment. Nebraska, for instance, prohibits children under 16 years of age from working in beet fields at night or over 8 hours a day; and New York provides that boys over 12 years of age may not work more than six hours a day gathering produce.

For the most part the only legislation protecting children from premature or excessive work upon the farms, is such as is provided by the varying compulsory education laws of the different states. That other protection is needed to prevent their exploitation is readily seen, when it is learned from the United States census report of 1910 that 259,000 of the children in agricultural occupations from 10 to 15 years of age are employed by persons other than their parents. Recent investigations and surveys in different sections of the country have brought to light many facts regarding extensive child labor in agricultural pursuits under hard and trying conditions.

These young toilers are seen near our large cities working in the truck gardens from sunrise to sunset. Children under 10 are found in the cotton fields of Texas and Oklahoma, on the tobacco farms of Kentucky and Connecticut, on the beet fields of Michigan and Colorado. We find them among the vegetable and berry pickers of Maryland and Delaware, and in the cranberry bogs of New Jersey.

A graphic picture of the annual migration of families from the foreign quarters of one of our large industrial centers to rural districts is furnished by Harry Bremer in his "Strawberry Pickers of Maryland." "To see the long train of wagons laden with people passing through the streets of South Baltimore and out over the Curtis Bay Bridge, one would think thousands of the people of the city had adopted the "back to the land" slogan. A remarkable sight, this long line of farm wagons reaching back block after block into the heart of the Polish section—feather beds, wooden chests, baby carriages, and crated chickens! On top the children hold a precarious position.

"These people are going out to get a living from the land—not by plowing and planting, however, but by picking berries and peas. * * *

"For the six or eight weeks that the season lasts, the people will live in buildings provided by the farmer. These are a heterogeneous lot ranging from a two-story, barn-like structure, to a long one-story shanty, and in some cases an old barn. One would think they were designed to hold cattle, so little do they look like structures for human beings."

Although the compulsory school laws require the attendance of these children at school until the end of June, yet the exodus to the strawberry farms in May deprives them of six or more weeks of school. The strawberry crop is not quite gathered when the peas are ready for picking, then follow in close succession the beans, and the ripened gooseberries, raspberries and blackberries. They return home in July, and soon there is another exodus of people from the Polish section to the farms. This time they "go to corn," or it may be they "go to tomatoes," and remain until some time in October. The children are again out of school, and are at work with their parents under the close supervision of the padrone or "row-boss," as he is called among the pickers. He is the one who assigns the rows, and is the intermediary between the owner of the farm and the workers, transporting them from field to field. He engages the families for the season, preferring the ones with a number of children, for "children make the best pickers." Boys and girls of 8 and 10 are part of the regular force, working as steadily and as many hours as their parents.

This un-American padrone system is responsible for much injustice and wrong. Seldom is a contract required of him. Thus opportunity is afforded to mis-state terms and misrepresent conditions. This is often the case where the place for which he is agent has a bad reputation regarding the housing condition, and he finds the people reluctant to go. "Have to tell them all kinds of lies to get them," explained one padrone to the investigating agent.

This investigating agent reports some of his conversations with the people: "Did you go out to the strawberry country last year?" I asked one of the Polish women, through my interpreter. "Taag—yes." "How many people were there with you?" "Maybe forty." "What kind of shanty did you have to live in?" "Och! we all live in one big room." "What? Do men, women and children all live together?" "Sure!" "Weren't there any partions at all?" I asked incredulous. "No, Mr. Bremer," she said, "dey all live like cattle in one beeg room." "And did you go to the tomato country, too?" "No, we went only to strawberries last year, but the lady upstairs went to tomatoes."

Upstairs we found the lady who "went to tomatoes," in a very neatly kept little home—the floors scrubbed and clean, pictures and framed birth certificates on the walls and the precious parlor carpeted.

"Did you go to the strawberry country last year?" my interpreter asked her. "Yes." Did you like it out there?" "No! no! we had to go to make some money. My man is a laborer and doesn't make much money in the winter." "What didn't you like?" "Och! we live like pigs! Everybody crowded into one big room—we sleep on straw like cattle." "Do you mean there were no partitions?" I asked, not willing to believe that this farm was like the first in its shocking disregard of

family privacy. "No, every family have his little bunk on the floor—all in one big room." "Did you go to tomato country, too?" "Oh, yes, I like go there. They treat you like people there." "What kind of a shanty did you have?" "Ah dobra! dobra! fine! fine! Everybody have his own room there."

In the autumn days the extensive marshland district in central New Jersey is filled with pickers bending over the low cranberry bushes, rapidly gathering in the ripened berries before the coming of frost. These workers for the most part have been recruited by the "hiring boss" or padrone from the crowded tenement houses in the Italian section of Philadelphia. Upon these damp bogs, among myriads of mosquitoes are many children with their parents, all working continuously at top speed to fill their peck boxes and carry to the bushelman. "Children as young as four or five years of age work regularly during the picking season. Hundreds of children are deprived thus of the first four or five weeks of school. The housing conditions on many bogs are unspeakably unsanitary, and the whole situation calls for careful attention," is the statement of Mr. Owen Lovejoy, Secretary of the National Child Labor Committee, who personally visited a number of these bogs. He reported finding 864 children employed on six bogs, 603 of whom were under 10 years of age. A later investigation of 17 bogs revealed that many children were at work from early morning till late at night—32 per cent of them under 14.

It is a relief to learn that on the bogs of Cape Cod, Mass., the cranberries are generally harvested by a scoop operated by Portugese men. This scoop is thrust in at the base of the bush and brings the berries upward with it, consequently the evils of family migration are not so great as in places where the picking is done by hand. The scoop is now being introduced upon a few of the New Jersey bogs, and may eventually reduce the number of the child pickers, tired and over-worked, and hurried and driven by the grasping padrone.

The seasonal character of agricultural work brings an ever recurring problem. The urgent demand for labor constantly confronts the grower of vegetables and small fruits, and he has great need of many hands, especially at the critical time of harvesting. It is natural that he should turn for help to the immigrant colonies of our crowded cities. Here are many who are in poverty and want.

To help solve this problem and meet the needs of both the employer and the employed, and as well eliminate the worst features of these annual migration to the vegetable and berry fields, the following v a l u a b l e suggestions are offered in an article published in *The Survey*. They are worthy of thoughtful consideration.

That: "1. Children of tender years be excluded from regular labor.

"2. Temporary schools be established on the larger plantations, which children of school age shall attend part of each day.

"3. That hours of work for children under 14 be shortened.

"4. Reasonable supervision of housing conditions, so that quarters provided be adequate, decent and sanitary."

(To be continued).

INDIA

Mrs. E. L. Porter, Rawalpindi, India, Editor.

THE SYNOD OF THE PUNJAB.

By Rev. E. L. Porter, D. D.

The Synod of the Punjab met at Martinpur, the Christian village in the canal region, named after Dr. Samuel Martin. Those who were fortunate enough to get a seat in a Ford from Gujranwala had a beautiful ride of 75 miles, 50 of which was on the bank of the canal. The ride was one of surpassing beauty, with the wide canal like a great river sweeping between banks lined with trees whose shadows were reflected in its cool depths while here and there great flocks of pigeons and ducks would rise and circle over head. Six wild duck were secured by Mr. Alter with one shot!

The village of Martinpur has 1300 inhabitants of whom 1250 are Christians. It is the most substantial Christians community in the mission.

Most of the delegates came by train to a station four miles away and were brought to the village on camels, ox-carts, horses and motors, a long procession of tired but interested delegates, some of whom had travelled 300 miles to the meeting.

There were two days of conference and prayer for the New World Movement before the business sessions began. On Sabbath morning the church was crowded, all the people sitting on mats on the floor, packed in like sardines. Many could not gain entrance and listened at the windows.

Dr. Martin took the morning service. His text was 2 Cor. 5:17. "New Creatures." It was a splendid preparation for the conference on the New World Movement and was strikingly illustrated in the lives of that great audience. New creatures—materially, most of them having come from the most abject poverty and now owning homes of their own in that magnificent farming region. New creatures spiritually, called out of heathenism into the glorious light of the gospel of Christ.

We do not have space to sketch the many fine addresses. Rev. Mr. Gray of the Methodist Mission in Rajputana brought us inspiration from the experience of their church in its great Centenary Movement. Mr. Samuel, headmaster of the Rawalpindi High School gave a splendid address on Stewardship which gained many tithers. Rev. Mallu Chand, one of the first "self-support" pastors, told how the Lord had blessed him till his tithe had grown from a small sum to 700 rupees for the last year, 200 of which he had brought to the meeting and given to the treasurer of the Home Mission Fund.

Rev. Wazir Chand was made General Secretary of the New World Movement. He had been chosen to represent the mission in the campaign in America but failed to get sailing in time.

The goal set for the New World Movement was 100,000 rupees, of which 64,000 was designated for churches and parsonages, 23,000 for Educational Work and the balance for Evangelistic Work.

Besides the financial part a number of other goals were set. 6,000 boys in schools, the present number being 2,565. Endorsed the action of the Women's Synodical for 4,590 girls. A pledge to be taken from every family that no money would be taken in exchange for girls, a practice that is almost universal, and other plans looking to the spiritual and material uplift of the Christian community.

PUNJAB SYNODICAL W. M. S.

By Mary A. Lawrence.

March 20 and 21 were very great days for the women of the United Presbyterian Church of the Punjab. The Synodical or General Meeting of the Women's Presbyterial Missionary Societies was in session during that time in Sialkot. Each year, the different Presbyterial meetings are held and great interest is always manifested, but seven years had elapsed since a general meeting had been held; the war and increased rates on the railway having been the principal hinderances.

The doctor's home, Good Samaritan Hospital, Jhelum.

We started the night before; we started before daylight; we brought the babies that could not be left at home; we sat on the seats on the train or we sat on the floor, but we were a jolly crowd all getting to the meeting on time! At the junction, Wazirabad, a great time of greeting and salams took pl ce and the non-Christian women were very curious to know what it was all about.

The Sialkot missionaries and the whole staff of teachers in the Girls' Boarding School looked after our welfare in a most efficient way. Even Mr. McKelvey with his good Ford ("Junkit") did valiant service.

There were Mrs. Sh-h Baz and Miss McCahon with their wise counsels and remembrances of the very beginning of things. Miss Mukerji, a tower of strength, both intellectual and spiritual. Mrs. Nasir Ali with her long experience of district Thank-Offering services. Mrs. Jones, a Bible woman of long standing in Pasrur, and beside these a finely equipped bunch of younger women. The New World Movement has come to us through the church papers, letters, and by talks from the returned missionaries, but had the women of the church really gotten any conception of it yet, was the question in the minds of the missionaries.

From the very first devotional meeting, however, we knew that by whatever name it might be called, the Indian women of the Punjab were realizing their responsibility for the unsaved about them. Talks on, "What the Women of Ameria are Doing in the New World Movement," "What the Women of India Can Do," "Stewardship," and an address by Dr. J. H. Martin on the whole subject of the New World Movement were listened to with intense interest and the conferences which followed, showed that the women were awake to their responsibilities. Even so, we were scarcely prepared for the high spiritual stand taken by Mrs. Sabr Masih, the widow of Rev. Sabr Masih, whose history was published not long ago in the Christian Union Herald, when she urged on the young women of the church to consecrate their lives, their time and their money to the Lord, that it would be by them and them alone, that the non-Christians about them would hear of a salvation for sinners.

If any of you, who read this, gave toward the support of a famine orphan in Pasrur, you will be rejoiced to know that this young woman, who is on fire with love for Jesus Christ, was one of these little ones rescued from the famine of 1901.

The Thank-Offering service by Miss Jiwan Mall was a very interesting one and when it was reported that the village women of Khangah Dogran district, because of thankfulness to God for spared lives from the terrible influenza and the riots of last year, had given Rs. 107, the applause was quick and hearty. Resolves to do better were heard from some, when they saw that some small society had given more than a larger one.

The last session was taken up entirely

with the advances along all lines to be worked for and especially prayed for during the next five years. These are as follows:

1. 4590 girls reading in school by 1925. (At present there are 1348).

2. That the number of Bible women be increased to 60. (At present 34).

3. That the wives of elders be required to pass the same course of study prescribed for the elders.

4. That there be an agent in every society for securing subscriptions to the Missionary Magazine (Bashir-ul-Niswan) and that we endeavor to raise our subscriber's list to 600.

5. That the membership be increased in each Presbyterial by 25%.

6. That 100 new missionary societies be organized.

7. That the yearly offerings be increased in proportion to the growth in membership and societies.

8. That 25 new Junior societies be organized.

9. That the Thank-Offering be raised to Rs. 5000 (by 1925).

10. That the cause of Temperance be studied and advanced in every community.

FIFTH CONFERENCE FOR INDIAN CHRISTIAN WOMEN TEACHERS, LAHORE, MARCH 25-29, 1920.

By Miss M. F. Strong.

We are all happy and pleased over the serious and earnest way in which the church in India is undertaking the New World Movement. Prayer, stewardship, consecration, the Holy Spirit have first place in the minds and hearts of the leaders and with great courage they have set before themselves a wonderful goal. One objective is "4500 girls in school in 1925." Look up the statistics and see for yourself how many girls' schools we have and how many girls are in attendance now, and you will realize what a tremendous undertaking this is. A very fundamental question arises, "Where shall we get the teachers?" for our supply is insufficient as it is, and a good teacher must be both consecrated and trained.

With that question in the background of my mind, I went to the Fifth Conference for Indian women Christian Teachers, which met in Lahore, March 25-29, 1920. About sixty teachers were in attendance from various churches and denominations in the Punjab. Fourteen of them came as delegates from our own mission schools. Even considering that this delegation is a small part of the total available teaching force, one might be inclined to say, "What are these among so many?" but the feeling that the lady missionaries had who looked on was one of hope and confidence. It was an inspiration to see

Picture of six generations of Moslem women. The second oldest is only "half in." The one supporting the old lady on the bed should not have been in the picture, but she wouldn't get out. She is a daughter, however.

these lively, happy, earnest, enthusiastic young ladies, not time-servers, but girls alert to better fitting themselves for their profession and above all with a vision of the great need of their services in building up a strong church and a strong desire to serve the Master in the school-room. Their influence over the present generation cannot be measured or estimated.

The early morning hour of each day's meetings was devoted to Bible Study, in which an old experienced teacher gave good sound instruction on methods of teaching Bible, emphasizing the fact that preparation of the daily lesson is indispensable to successful results whether the instruction be for Christian or non-Christian girls. The morning sessions were occupied by addresses on Class Management, Child Psychology, Teaching History, the Use of the Blackboard in Class-room Work, and by a

Round Table Discussion on Teaching Number Work and Reading. In the latter the teachers took their part very ably showing humility, originality, resourcefulness and initative. In the afternoons, trips were planned to various places of educational and historical interest such as the Lawrence Gardens and the Tomb of Nur Jahan at Shahdara.

W. C. T. U. CONFERENCE, MARCH 22, 1920, SIALKOT CITY.
By Martha F. Strong.

You have had reports of the work Miss Mary J. Campbell is doing as National Organizer of W. C. T. U. work in India. The movement is older in other parts of India, but the Punjab, in which all United Presbyterians are interested, is becoming alive to the seriousness of the situation. This is a movement which meets the approval of not only the Christians, but of the Hindus and Mohammedans as well. At the recent meeting of the W. C. T. U. in Sialkot, several hundred women from the city were present and stated their willingness to sign the pledge themselves and to encourage others to take the same action. Recently an enthusiastic juvenile society was organized in Gujranwala, under the direction of Miss K. Mookerjea, the head-mistress of the Mission School. One girl could not sign the pledge or become a members because everyone in her family used liquor. It is time for determined concerted action that this evil may not be added to India's troubles. America's wonderful achievement has stirred the hearts of India's women, they have seen the fruit of agitation and education so they have made this their slogan, "The Punjab dry in 1925."

Sargodha, April 5, 1920.

Dear Magazine Friends:—

We had been looking forward to our Presbyterial for days and weeks, with mingled feelings of anticipation, fear and dread for this was to be a new experience for us. There was no missionary in the station who had ever been here in previous years, so none of us were acquainted with the customs of Sargodha Presbyterial. However, we had some very substantial helpers in our Indian sisters, notably Mrs. Shabaz and Mrs. David, without whom we would have been very much at a loss to know how to manage one hundred and fifty village women for a couple of days.

By way of preparation we had all our itinerary tents pitched, extra servants quarters cleaned, and matting spread down in all of them to make sleeping accommodation for the women, there is always plenty of room in the great out doors for cooking and eating and sitting. The largest tent was placed in a dry, shady spot and served admirably as a meeting tent. Some supplies were laid in in order to provide food for the women who might not bring their bread along, and we were as nearly ready as we knew how to be.

Wednesday about noon the women began coming, though the first meeting was not scheduled to begin until four o'clock on Thursday. This mistake was due to the fact that before the Presbyterial had always begun on a Wednesday, such is the strength of custom in India. Fortunately those who came a day ahead were from a nearby village and after a little service they went home happy, promising to come early the next day. True to their word they, with some fifty others, were on hands for the first meeting, and more kept coming until for the last meeting on Friday afternoon there were a hundred and fifty present.

The program consisted of several devotional services conducted by our pastor's wives, a report from the Synodical meeting held in Sialkot the week before, a couple of addresses by Miss Logan bearing on our women's part in the New World Movement, and a Thank-Offering service, all interspersed with a good deal of singing. All of these messages were listened to very well by most of the women in spite of the noise and confusion caused by as many babies as would naturally be present in such a gathering of women.

The Thank-Offering service was a very interesting one. After a short message

from Miss Aldridge of Bhera Dispensary, a representative of each village present brought the Thank-Offering of her village to the desk. Altogether it amounted to one hundred and thirty-eight rupees, fourteen annas, which is the best Thank-Offering ever received from this Presbyterial. We gave out seventy-five or eighty little jugs in which to collect next years offering, and with Mrs. Ayers as our new Thank-Offering Secretary we hope to still go forward in this part of the work.

The story telling contest could hardly be said to be a part of the Presbyterial program; but it was a very important part of the meeting as far as the women were concerned. We made a list of ten stories, most of them taken from the Sabbath School lessons of last quarter, and ruled that any woman who could

A high-caste Mohammedan woman with her son. She was a patient in the Good Samaritan Hospital at Jhelum for several months on account of incipient tuberculosis. She was discharged as cured and has been a good friend of the doctor's ever since.

tell any six of these should receive first prize, any four second, and any three third prize. I am sorry to say there were only two who received first prizes, one second and one third; which goes to show that the pastors and teachers have not been as faithful in teaching the women as they ought to have been.

Of course we are anxious for our women to receive a spiritual blessing at this annual meeting, but a good time for them is no less a feature of the Presbyterial, for their lives contain so little that is for their enjoyment and happiness, and it takes so little to make them happy.

After the meeting on Thursday evening, although some of the women were tired and sleepy from having walked a good many miles, they sat in the tent and sang and sang to the accompaniment of a drum until we had to slip out quietly and prepare for needed rest. Almost the last sound that came to my consciousness was the thump, thump of that old drum and the few thin voices which by that time seemed to be accompanying it.

Yes, I am sure they had a good time and I hope they received some inspiration for learning more Bible stories and giving a better witness in their villages for our Lord Jesus Christ; and we who are responsible for this part of the Lord's vineyard are encouraged to new and more earnest effort in a work which pays such large returns.

Very sincerely yours,

LOIS BOYD.

1870-1920.

The Isabella Thoburn College for women in Lucknow celebrated its Jubilee, April 15-18. The first college to be opened for women in India, it owes its existence to the prayers and labor of its founder whose name it bears, and during its fifty years of history has proved how abundantly God honors the faith of those who make great ventures in His name.

This institution has been perhaps the greatest and most potent agency for promoting Women's Education in India, and from it has gone out many whose lives have brought inspiration and blessing to their country-women in no common degree.

One of the chief features of the Jubilee Celebration was a Processional, "The Gift of the Years." Fifty girls represented the years, and each as she took her place gave the special point in that year's work which marked it in the history of the school. The fifty girls formed a group on the lawn at the side of the platform. One at a time each moved up to tell her story and then

passed on to form the line which stretched out towards the gate. The college is situated in the midst of beautiful gardens and lawns and watched over by magnificent shade trees, all of which made a most beautiful setting for the exercises of the days.

The crowning feature of the celebration was the "Pageant" staged in the garden on Friday night. The central figure was the "Spirit of Lal Bagh." (Lal Bagh, meaning Red Garden is the Indian name of the college). This was impersonated by one of the former graduates of the college. Clad in long flowing robes, and of graceful presence her voice rang out in clear tones as she told who she was:

"Friends, I am the Spirit of Lal Bagh. I live in the strokes of the old clock whose voice has been heard, lo, these many years. I wander among the loved trees of this treasure garden. I breathe in the walls of its buildings, old and new. I shine in the eyes of those who follow the Good, the True, and the Beautiful. I encircle the lawn, conversing with Hallowed Past, Eager Present and Radiant Future. I hover round the old gateway through which people have come and people have gone through the years. Oh, how lovingly I sentinel that Gateway, that the comings in and goings out may be worthy of the best lives that ever graced its portals!"

Then approach her the Past, Present and Future, and converse with the Spirit of Lal Bagh and give their messages, to whom she returns her thanks. Then all vanish—but again Past and Present appear together to say:

"Lal Bagh, we have travelled far and wide and have recognized thy spirit in remote places. We have written on these scrolls the names of those of your daughters whose lives are as lights in this vast Hindustan: nay, whose lives reach beyond the mountain barriers to the regions of the Equator, and even to England and far America."

The Spirit of Lal Bagh then tells of the vision she has seen of how Lal Bagh will hold hands in a Golden Circle of the world, and she calls upon those present to hold hands in the Lal Bagh Circle, while they sing the Jubilee Hymn.

The closing feature of the Jubilee was a tender and beautiful service held on Sabbath afternoon at the cemetery, around the grave of her whose life was built into Lal Bagh.

(We are indebted to the Indian Witness of April 21 for an account of the Jubilee.—Ed.)

NOTES AT RANDOM.

The Synodical at Sialkot is said to have been the best meeting of its kind ever held in our Mission. The women saw a new vision, and the response warmed one's heart while we saw by faith the great advance undertaken as the objective for the next five years.

The Sarah Dougherty Zenana and Bible School is reported to have been of more than usual character in solid work done, and in inspiring the Bible women to reconsecration.

The Synod of the Punjab met in Martinpur, the Christian village of the Mission. The meeting was characterized by a spirit of unanimity and good feeling, and a long stride forward was taken as the New World Movement for the Church in the Punjab was launched.

The language examinations were held in Jhelum April 21-22. Many acquitted themselves creditably, and some got honor marks. Miss Helen Anderson, who arrived as a new missionary last December, took her first year's examination and passed with good grades. She had worked on the language while detained in America, and had an able teacher in her mother.

The Language School in Landour for first and second-year missionaries opens work on May first, and a large party from our Mission is already on the way to attend the school for the summer.

The Educational Conference of the Mission met in Jhelum last week. Its members are composed of Head Masters of Mission Schools, other teachers and missionaries who are directly engaged in educational work. The chief subject of discussion at this meeting was the need of Manual Training for our Christian

boys. It being urged especially that such a course should be added to the curriculum in the Christian Training Institute.

Industries are receiving a boom in many parts of the country and it is a sign of the times that India is waking up to the dignity of labor, and the vast resources she has at her command in her products and people.

Plague is very bad in Jhelum, worse than for some years, two deaths were reported in the house next to the doctor's.

The summer Bible School for workers in the Sialkot District is now in session. Dr. Anderson of Rawalpindi has gone to assist Mr. McKelvey in the work of the school, and to hold special services.

The Methodists have set before them as a centenary goal in their Marathi field the selling of 150,000 Bibles and portions during the year. In the Nagpur District they sold 5,550 portions in February, and 4,574 in March, and a total of 12,203 Bibles and portions for the first quarter of the year. The objective for this field is 40,000 Bibles and portions to be sold this year.

As a result of the Khilafat agitation (the campaign in support of Turkey) and the Nationalist Movement there has been a raid on the Girls' School, the Boys' High School and the College in Rawalpindi to take away students. The Hindus have started a rival college and Mohammedan agitators are urging the members of their community not to patronize Mission institutions because Christian leaders in America and England have taken a stand against the Turk being allowed to remain in Europe.

One of the methods of campaign is to have the worshippers in the mosque take an oath that they will not send their children to Mission institutions. The schools have suffered considerably, but a reaction seems to be setting in, and it is said that many students have told their parents they will not read in any school if not allowed to attend the Mission Schools.

EGYPT.

Minnehaha Finney, Editor, Tanta, Egypt.

A LETTER FROM FAYOUM, EGYPT.

Dear Friends:—

When I promised to write this month I expected to write about some of my experiences here, but for days and weeks there has been one thought uppermost on my mind. I don't really want to write about it and yet it is the subject that concerns us Fayoum missionaries most these days by sheer force of circumstances. So this letter is to be about us missionaries and not about the people or work here.

What is it? A house. Just somewhere suitable for us to live in this town. The mission force here consist of the Galloway family and Miss Downie. We expect to sail for America this year and leave Miss Downie. What is troubling us is where Miss Downie is to stay. Our landlord wants this flat at the end of the month and so we are searching these days for a small flat for Miss Downie and one of her teachers to live in.

Here, as elsewhere, houses are hard to find. During the war new houses were not built and over a hundred houses were bought by speculators and torn down the past few years simply for the sake of the lumber which commands such high prices.

Since houses are so scarce landlords demand exorbitant rents. High rents for poor flats whose sanitary conditions are almost impossible. It just seems a shame to sink mission money in rents for such houses.

Since we came to Fayoum four and a half years ago we have moved four times. It seemed to us that we would just get a flat cleaned up and comfortable to live in when the landlord would decide that he wanted the flat himself and so would order us out.

How many times we have longed for mission property here in Fayoum. A mission residence and a school building. After what happened last January we have longed more and more for a mission building.

We are living on the ground floor of

a two-story house of double flats. There is a large hall separating the two flats on the ground floor. In this hall was a platform surrounded by a wood partition. This was our make-shift of a kitchen. Well, one cold, winter morning at four o'clock I was awakened by something. I got up thinking that the children were crying for something but I discovered the kitchen in a mass of flames. Mr. Galloway was above Luxor on the mission boat "Witness" at the time. So Miss Downie and I gave the alarm, got the children safely away and began taking furniture out. We thought the whole house would go but the fire department arrived in time to prevent that. However, our kitchen and all its contents were completely destroyed.

The landlord had an adjoining ceiling and stairway burnt but he got plenty of money from the insurance company to cover all loss and enough more to make other repairs about the house that he had been contemplating having done for some time previously. We feel sure that the house was set on fire. But the landlord and his family circulated all sorts of wild stories about Miss Downie and me till we really suffered more from their slander than from all the strain and exposure at the time of the fire. They tried to put the blame on us and for awhile people believed their stories about us but most people have come to the conclusion that these stories against us were not true and that the landlord is not the right sort.

I want to tell you that it was very hard to endure their false accusations and hard words and were it not for visions of Him Who though reviled, reviled not again we could never have stood it.

Of course, we Galloways will soon be in America D. V. and shall forget all these vexations but we do feel sorry to leave Miss Downie with no abiding place and sincerely hope that the next mission family, Rev. and Mrs. W. J. Baird, will not have to go through what we have with troublesome, overbearing and avaricious landlords. Needless, to say all this deducts from a missionary's efficiency on the field.

Then the school building is surely needed. Just six small rooms on either side of the church. No sunshine reaches inside in winter at all and the wee fingers shake so with cold that they can scarcely hold books or pencils—much less learn much in such discomfort.

A year ago last fall when Miss Hammond was still with us an English inspector of government schools paid a visit to our school. He had heard of the good work done by the domestic science class in our school so thought that he would like to see what kind of a plant we had. Well, Miss Hammond didn't show him over all the school. She was ashamed to let him see the poorly equipped, crowded and poorly lighted class-rooms. He remarked that our school was like the Moslem schools held in rooms adjoining the place of worship.

In English minds as well as ours those kind of school buildings aren't much and usually the teaching corresponds. But he insisted on seeing the class-room where the girls did their domestic science work. Then to his astonishment Miss Hammond told him that there wasn't any special class-room for that. Each girl in the class furnished something, such as eggs, sugar, butter, kerosene, pans, etc., and the teacher brought a little oil stove to the school. The girls mixed up their cakes at school and sent them out to an oven in town to be baked. Their puddings and other concoctions were cooked on the little oil stove in the class room. I can testify that the girls have done excellent work.

Well, I fell so different since writing this letter. I don't know who will read this but I feel like a little child who goes to its mother and just tells her all about it and it just helps the hurt place.

We have been very happy in our work in Fayoum and like our people. I hope to tell some of you about them when I see you in America.

Sincerely,

ESTELLA KYLE GALLOWAY.

A CHAPTER FROM BOARDING SCHOOL LIFE.

Because there has grown to be such a large demand for education for girls, our limited quarters at the Pressly Memorial Institute do not permit us to receive all who ask to be admitted as boarders, and it is necessary to have a waiting list. At the beginning of each new term there arises the problem of choosing from that list girls to fill vacant places. For various reasons the order in which applications are received cannot be followed always. It seems best frequently to allow an older girl to come in ahead of a younger one whose name has been on the list longer, so that she may have the benefit of boarding school experience before she goes into a home of her own. The older a girl grows the more unwilling her parents are to send her away from home.

One of the requests that urged itself upon us for consideration at the beginning of this term was from a girl whose age would soon cut her off from school life. She had been in school for a short time and after a year's absence was asking to return. She had not been a brilliant student during her stay, but she was so anxious to come back and for the sake of the training she would get here to fit her to be a better home-maker it seemed good to admit her for this term.

When she presented herself at school and was told that she could remain for one term only, she cried bitterly. But her time with us was to be even briefer than we had planned. A special program was arranged for her, with a view to making her work as helpful as possible in preparing her for out-of-school duties and responsibilities.

The name of the girl means "a star," but it did not suit her appearance very well. Her face wore a dull look, and there shone from it none of the joy of childhood. She was barely twelve, but she acted like one much older. Association with other girls and the atmosphere of school life soon began to show their effect on her, and she brightened up a bit.

This reviving influence was not to be allowed to continue very long, however. Scarcely a month had passed after our little friend's entrance into school when one day a letter came from her father.

Just turn your thoughts for a moment to American school-girls twelve years of age. How would you like to tell one of them news such as that letter brought to this twelve-year-old school girl?

The father asked that we get the child ready to go home at once. An engagement had been arranged for her and the wedding was to take place two days after the letter arrived at the school! When she was told of the plans for her wedding, the news brought little joy to her She did not know the man whom she was to marry and was having no time to prepare her mind for the new life upon which she was to enter.

She was inconsolable at the thought of having to leave school and it was hard to bid her good-bye when she started home and pathetic to see her gratitude for some simple little gifts that we gave her. It was a source of joy to know that she had had a taste of the pleasures of school-life. We hope that what she learned here may inspire her to make her home a little better than those of her neighbors. It will be a hard task because there will be little to encourage.

It will be a great day for the land of Egypt when many more of its mothers think as one does who remarked the other day, "I don't believe in girls marrying so young. They don't know enough."

MARY L. THOMPSON.

P. M. I., Assiut, Egypt.

FEASTS.

'Tis of Christian Egypt's feasts I would write. They are observed by the Copts and Greek Orthodox and the two chief feasts of the year, Christmas and Easter, by the Protestants as well, though the last named rarely fast.

In a way our Protestants need sympathy because in breaking away from the old Eastern church, they no longer feel as if the Eastern feasts belong to them, and yet they never feel just at home in adopting the Western feasts.

The Western Christmas is always

thirteen days earlier than the Eastern one and the two Easters are any way from a week to a month apart. Only once in twenty years have I known them to coincide.

But feasts are seasons in Egypt, not just one grand "feed" and all is over! At Christmas time they have a feast which lasts for days and generally an animal has been sacrificed to furnish meat for the house, but not always. Friends visit each other and are served candies and coffee as a rule. Before hard times struck Egypt new dresses were quite the usual thing for all and in the wealthier homes children receive gifts of toys.

They have many, many feasts throughout the year, not like their Muslim neighbors who do their fasting for the year all up in one month! Each of these fasts has a special name and is followed by a feast, but neither fasts nor feasts are kept by all Christian Egypt. The more devout, of course, try to keep all, but many are indifferent and keep only the ones they choose, or none at all.

However, the Christmas feast is almost always kept by all, but the Easter feast is the most important to them and is called the "big feast" of the year. The week before, called the "sad week," is observed by fasting and meetings in their churches. Thursday's meeting is important as commemorating the last supper. Friday, being "good Friday" is kept religiously, no work being done and meetings continue throughout the day.

In our schools we try to plan our Easter holidays to include Thursday and on through to Tuesday morning at least.

Saturday there are no meetings all day, but late in the evening they begin and continue on past midnight, celebrating the resurrection before going home. Easter Sabbath is marked more by absence from church than by the presence of worshippers. On that day they go calling and one Coptic lady told me they had over fifty callers that day. It seems more like our New Year's day with its callers.

There is always meat in the homes during this feast, a lamb having been sacrificed when possible. There are also "feast cakes," some made like pie crust, only thick and in cookie shapes, others like Scotch short bread, others with jam inside, etc., etc. Plates of these are sent to special friends before Easter. All during Easter week you are served similar cakes when you call in their homes, with candies and nuts as well. Your hostess, as usual, cracks the nuts for you with her teeth. Then the usual Turkish coffee is served at the end of the visit. New dresses are on the program, too.

Those who have been bereaved during the year do not celebrate Easter with joy, but go to the cemetery where they live for a few days in rooms built there for the purpose and with their relatives and friends weep for the dead. Or, if not able to go to the cemetery, they have mournings in their homes.

Monday following Easter is the only holiday observed in Egypt by both Christians and Moslems. "Shem-en-naseem" it is called and means "smelling the air." It really marks the welcome of spring. Where possible the people go very early and take a dip in the Nile and then go to the fields and eat lettuce or to gardens and gather flowers.

Visits made during this "big feast" are always much more appreciated than any others throughout the year. You always tell them upon entering, "May you be happy all the year" and they reply, "And you, too, be blest." The children receive gifts of toys at this feast the same as at Christmas time. Wouldn't American children be glad if they had two Christmases every year?

My mind has been directed specially to feasts because I've received several plates of feast cakes which I would like to share with my readers and I've been eating them in homes until I'm most "fed up" on them. But I like them and I like to rejoice with the people. For the Easter feast commemorates the most wonderful event of our religion,

the resurrection of our Lord. On this fact rests our hope and assurance of eternal life.

HELEN JEAN FERRIER.

N. B.—I was tempted to reserve this article for a later number of the Magazine so as to be read along about Christmas time. But as we all are now in the month of Ramadan, the Moslem month of fasting which ends up with three days of feasting, I thought the article most suitable at this time.—M. F.

THE THANK-OFFERING MEETING OF THEBES PRESBYTERIAL.

The annual Thank-Offering meeting of Thebes Presbyterial met in Kena this year, February 6, 1920. The president was Miss Whiteside of our Luxor Girls' Boarding School and the Secretary was Miss Kreeya, who has been a teacher in the school ever since its founding, sixteen years ago and for five years before that, in the little Mission School for girls.

The pastor of the Kena congregation, Rev. Fareed Bishai, led in the opening prayer. The delegates answered the roll call with Bible verses and this was followed by the welcome song. Twelve ladies of Kena lined upon the platform to sing and as one of our delegates remarked, "It was very, very beautiful indeed." It was quite out of the ordinary to see twelve, full-grown women in their pretty black silk haberas, velvets and satins, gold and jewels (for they were wealthy women) on a platform before people. They sang sweetly and it was much appreciated by all. When the song was finished one of the women remained on the platform to give the welcome address. This was followed by a paper on "Self-Sacrifice" by the daughter of our Luxor pastor, and one on "Being a Real Christian in the Home" by the head mistress of our school for girls in Koos. Both of these fitted in so well with the opening devotional address of the president on the subject of "Fruit Bearing" as based on the fifteenth chapter of John. They were real messages that meant a great deal to all who heard.

Four Kena girls gave a temperance dialogue that made an impression on those who were there, but would that every Christian in our Egyptian Church had heard it and heeded for wine is all too common in our native homes!

Then followed the Missionary News by another of our Luxor teachers, reports from the three congregations present, Kena, Koos and Luxor, and the appointment of committees. Rev. Methak, of Luxor, led in prayer, thus closing the morning session.

All of the delegates were entertained in the home of one of the ladies for dinner and at the home of her sister for supper. Such a feast! There is no place that can equal or surpass a hospitable Egyptian home for abundance and deliciousness of meats. When all were through there was enough to feed twice as many more.

In the afternoon a paper was read by one of the Kena ladies on "Joy in Christ" and then came the Thank-Offering Service by the class of Luxor school girls, who had worked on their share of the program for weeks, and it was beautiful. The delegates presented the Thank-Offering from their churches and it amounted to $102.50. This was then divided among Muslim work, the Seminary students, the Girls' Orphanage at Cairo, and the Boys' Orphanage at Calioub, and the pension fund for retired ministers.

Luxor gave the invitation to the Presbyterial for next year and since the weather is so cold during February, the time of meeting was changed to the last of March.

Rev. Fareed pronounced the benediction and thus closed a most splendid Presbyterial meeting with a good spirit among the delegates and a real desire for better things next year.

GERTRUDE NEWLIN JAMISON,
Corresponding Secretary.

REPORT OF THE THANK-OFFERING OF THE YEAR 1920, ASSIUT.

In the year 1910 the first Thank-Offering meeting was held in Assiut, the offering was $59.20. In these ten years the offering has gradually increased

year after year until the offering this year, 1920, was $875. The interest in the Thank-Offering has increased year by year.

The date of the meeting, time and place was announced by our pastor for two Sabbaths before the time, and the Bible women tell those in the houses among their pupils. As the time draws near the interest increases. Until when the amount collected is announced, the beaming faces tells the story, that it is a real joy personally, and that it is an unspoken aim that the offering shall be larger than the preceeding year. Last year, as the Thank-Offering meeting was held just after the "Black Sabbath," as the 23rd of March is named, the terrible uprising, when the Christians felt the Lord had delivered them from a terrible death, or worse, that of falling into the hands of the Moslems, and at this meeting the offering was almost doubled.

This year the meeting was held in the American Mission College chapel. Miss Ruth A. Work, presiding. The day before the Girls' Schools, the P. M. I. and Khyat Girls' School, had each held their own meeting and this day, March 24, all meet together. A good program had been prepared by the different schools, of songs, dialogues, and declamations in Arabic and English. The offerings were brought forward, some with a verse of scripture, or a song, and many of the women who never before had spoken in a meeting were able to express their joy and thanksgiving for another opportunity to give to the Lord. One lady gave a offering of $50 for a baby boy after eight years of waiting.

While a committee that had been appointed were counting the money collected, the names of the officers for the ensuing year were announced, and the committee to distribute this year's offering. The offering is distributed as follows: Work of Synod, Work Among Moslems, Miss Smith's Orphanage, Hospital, Prison Workers, Bible Women, Sudan Work, and Ministerial Relief.

Until last year we never used any of the Thank-Offering for the salaries of the Bible Women, but the high cost of living makes it necessary these last two years. This special offering is not all our people have given this year as a Thank-Offering. In December our women collected $600 to buy dresses for the poor who had hardly enough to cover their bodies, and the Men's Missionary Society gathered $2000 to distribute among the poor for food. There has been expressed a desire among the ladies of Assiut to establish industrial schools for poor women and girls and thus show their love for the country and their people.

MRS. L. M. HENRY.

MIDDLE EGYPT PRESBYTERIAL OF WOMEN'S MISSIONARY SOCIETIES.

Our Presbyterial met this Spring in the Fayoum on March 19th, 1920. We were to have met there last year the week after the riots began. In consequence our society reports this time covered a period of two years instead of one.

However, the Thank-Offering had been gathered last year before the riots and was distributed after things settled a little.

Our meeting this year was presided over by Mrs. Azeez Bey, a former Assiut student, and now resident of the Fayoum. The Secretary was the head teacher of our Beni Suef Girls' School and a graduate from Cairo in the late Miss Kyle's time. Mrs. Galloway was the Thank-Offering Secretary. There were fifteen delegates from the four societies.

After the welcome and response had been given, there were papers read on the following subjects: "The Temporal and Spiritual Blessings to the Church and Its Members During the Past Year," "Selfishness and Lack of Faithfulness in the Lord's Service" and one on "Systematic Giving." There was a dialogue by the girls of Miss Downie's school representing in costume a young Egyptian woman calling in a Chinese home where were gathered Chinese ladies also in costume. Their conversation was upon customs, education, early

missionaries, religions and the blessings of Christianity.

Other girls sang very sweetly in English one of David's songs of praise.

Mrs. Galloway had for the Thank-Offering service a responsive reading interspersed with psalms of praise and then the gathering of the Thank-Offering and the consecration prayer.

The Thank-Offering was the largest Middle Egypt Presbytery has ever gathered. It amounted to $221.30. Of this they gave $50 apiece to each of our two Orphanages. There were some local printing expenses and travel of a special speaker and the rest was given to Synod to be divided among its various enterprises, such as work among Muslims, work in the Sudan, ministerial relief, etc. They did, however, give $6.15 extra to work among Muslims besides the portion Synod would give it.

Mrs. Azeez Bey kindly entertained all the delegates at a sumptuous dinner. We were delighted to have Miss Anna Y. Thompson at our meeting and hear her excellent address upon "He is Able." The whole meeting was splendid and helpful.

HELEN J. FERRIER.

THE DELTA PRESBYTERIAL.

The 12th of March was the date. It was a beautiful day, no wind, no dust, not very warm and not cold, and best of all there were no signs of disturbances as we feared there might be since the twelfth of March is the anniversary of the troubles in Tanta last year.

Before we knew it the delegates from all the different congregations in the Delta, including Cairo and Alexandria arrived on the scene and things began to get lively. The Tanta Church was the scene of action. The first thing on the program was a cup of coffee and roll as most of the delegates had left home very early in the morning.

Miss McMillan, the President, kept things moving along at a live pace and everyone enjoyed the interesting reports presented by all the numerous delegates, women's societies, young women's societies and juniors. To be sure some of them were scared half to death and didn't read loud enough to be heard, but we just imagined that it was a good report and went merrily on to the next.

The Thank-Offering is always the exciting part of the program. Miss Mariam Baroody, a teacher in the Mansoura School for Girls was the Thank-Offering Secretary and she gave an excellent address. The Thank-Offering was as follows:

Junior Societies, $475.25; Young Women's Societies, $153.85; and the Junior Societies, $432.08. The grand total was $1061.18. It was distributed among the two Orphanages and the Boards of the Synod.

Corresponding Secretary,
M. FINNEY.

The Thank-Offering for all Egypt amounted to $2349.98 and as will be noted in the above reports was distributed in various ways to advance the work of the Lord in Egypt and the Sudan.

TAKE NOTICE!

CARE SHOULD BE TAKEN THAT NO THANK-OFFERINGS BE DESIGNATED FOR THE NEW WORLD MOVEMENT, AS THE TWO FUNDS ARE ENTIRELY DISTINCT. MONEY CANNOT BE CREDITED TO BOTH FUNDS.

TRIBUTE TO MISS JENNIE McCAHON.

IN MEMORIAM.

MISS JENNIE McCAHON,

May 20, 1919.

Read at Youngstown Memorial Service by Mrs. Ada Kerr Wilson, Freedmen Secretary.

"Precious in the sight of the Lord, is the death of his saints."

Miss McCahon's work for the freedmen, extended over a period of forty-nine years. It was her ambition to round out a half century of service, but God willed otherwise. She began her long period of ministry to this people in the McKee School, Nashville, Tenn., the first work started for the uplift of the Negro by the denomination.

Her early years of service began when the missionary to the colored people was made to feel all the bitter hatred and social ostracism that existed at that time in the hearts of the Southern people. She never posed as a martyr, however, and never faltered in her purpose, but "went about doing good" with the calm assurance of one who had received the vision and answered the call of Him Who said, "Fear thou not. I am with thee."

She began her work as a Bible woman in Knoxville in 1887. She continued there until she was laid aside by the infirmities of age in the fall of 1918.

She was always zealous for the salvation of the colored people and they in return loved her with a loyalty that was as beautiful as it was sincere. The sorrow expressed by the trembling lips and tearful eyes of the dusky faces when they heard of her death, was a tribute of affection to the noble woman they had known and reverenced.

The home-going of Miss McCahon, May 20, 1919, the day last year's Convention adjourned, ended a life of devotion and zeal that is seldom equalled. Her far-reaching influence will be revealed only when the books are opened at the last day.

She was congenial and sympathetic with her co-workers. Always ready to help them in any way possible and her long period of service, together with her wide experience made her an especially wise counsellor.

Her sister, Elizabeth, home on furlough, was with her the year before she died and their fellowship was very sweet. A common cause—the ones intense interest and life purpose to work for the salvation of souls in India—the other's in America—knit their hearts together with two-fold strength. When they bade each other "good-bye" and Elizabeth turned her face toward the far East, the land she loved so well, each realized the parting was until they should meet where there is no more pain and where God would wipe all tears from their eyes.

The last months of her life were spent in Columbia Hospital, where she received the constant care she so much needed. She slipped away quietly and her good works do follow her.

Her memorial is not written on stony tablets of a grand monument in the cemetery, but on the fleshy tablets of the hearts of the people she loved, and they rise up and called her blessed. With her—

"To die was like landing on some silent shore
Where billows never break, nor tempests roar."

"She served her generation well, then fell asleep."

"Precious in the sight of the Lord is the death of his saints."

MRS. ADA KERR WILSON.

IMPORTANT MESSAGE TO THE CHURCH.

Dear Friend:—

This letter is being sent to you, asking that you as intercessory missionaries may aid us on behalf of a great evangelistic campaign that is to be conducted in Egypt during the coming September and October. We beseech the prayers of all who are interested in the spread of the Gospel and especially the witness that is being made for Christ in Moslem lands.

During the last year special evangelistic services have been held in about 70 of our evangelical churches, and there has been a deepening of the spiritual life in many centers. In an unusual number of places churches have been organized and pastors called. The Bible still continues to be widely circulated outside the circles touched by missionary societies.

Thousands of Moslem children have been educated in the fundamentals of Christianity in our mission schools, but the great mass of the population—the overwhelming majority of the Mohammedans and many nominal Christians—have not faced the claims of Christ as personal Saviour. It has been felt for some time that there should be a united evangelistic campaign in Egypt to enthuse the Christian churches with devotion and consecration for soul-winning and also to present Christ to many Mosléms who might be attracted to the meetings.

With such thoughts in mind the missionary societies in Egypt and many of the prominent Copts have united in asking Dr. Sherwood Eddy, whose campaigns in Asia have had remarkable success, to come to Egypt for evangelistic services this fall. His missions will be conducted in the centers of Cairo, Alexandria, Tanta, Assiut, Minieh and Luxor, September 21-October 24, next.

Politically the country is still disturbed. The patriotic feeling has been strong, and the Nationalists still insist on complete independence. Dr. Eddy's experiences in China during civil war show that upheaval and dissatisfaction may incline men's hearts to heed spiritual claims. A far more serious and probable hindrance to the work of such an evangelistic campaign would be the lack of a brave spirit of expectation and faith on the part of the Christians of this country—not excepting the foreign missionaries—due in part to the dull disheartening pressure of Islam.

Our letter to you is to beg you to pray for all of us who are named with the Name of Christ in this country, that during the few months of preparation for this series of meetings, our Lord may have not only our allegiance and our devotion but our utter confidence as well, so that when the time comes, the Spirit of Jesus, unhampered by any faithlessness of ours, may speak in resistless tones to the hearts of Egyptian men and women.

It is for His honor, at stake in this land, that we beseech your prayers during the next few months.

Yours very truly,

W. H. REED.

Cairo, Egypt, August 1st, 1920.

NOTE:—The Eddy Campaign in Egypt is one of unusual importance and certainly contains possibilities of immense good for Kingdom work in that land. No other Church is so greatly interested as is the United Presbyterian and the entire movement should be supported constantly by prayer throughout our Church.

EDITORIAL

MRS. GEORGE M. MOORE, Editor, Xenia, Ohio.

MRS. S. S. WILSON.

As we close the August issue of the Women's Missionary Magazine, word has come of the death of Mrs. S. S. Wilson, editor of the Women's Missionary Magazine from 1898 to 1904.

In addition to her excellent editorials, Mrs. Wilson prepared elaborate and comprehensive topics for mission studies. Her carefully prepared topics for study as well as articles along every department of work under the care of the Women's General Missionary Society stimulated study and awakened an interest of value to the church as well as to the individual.

Mrs. Wilson died at her home in Tampa, Florida, where Doctor and Mrs. Wilson, their daughter, Lois, and son, Harper, had resided the past six years. Mrs. Wilson's father, Rev. James Harper, D. D., was a professor in Xenia Theological Seminary for many years.

The Magazine, its readers in the home and foreign land who knew Mrs. Wilson and those who held affection by ties of friendship will learn of her untimely death with sorrow and also extend deep sympathy to the stricken household.

Mrs. Wilson's last contribution to the pages of the Magazine was the story of "The Red Letter Testament," under the name of Mary Kennedy.

The editor of the Magazine feels in the departure of Mrs. Wilson the loss of an appreciative friend.

* * *

TO MRS. WILSON.

We are willing to depart and be with Christ if we are joined to Him indissolubly, in body and soul; and the great secret of not being afraid to die is to have Christ in the heart and to be working for Him. If we live for Him we know that we shall live with Him hereafter. Death loses its terrors; we shall be willing to go hence. Care, anxiety, suffering, we must have here, and we shall be willing to be released from—to depart. The word "depart" signifies to set out, to sail, to let go. It is as if a vessel were fastened to the dock; the cable is firmly bound to the shore. Just loosen the cable, unfurl the sails, set the vessel free; the winds are bearing it out into the open sea. Here we are now working, toiling; but, if God will let the cable unloose, we shall sail out into the wide sea of eternity. The saint of God will fear no evil. He will arrive safely and dwell in the house of the Lord forever. Praise the Lord.

—Bishop Simpson.

* * *

THE AMERICAN INDIAN.

Our thoughts this month are directed to the North American Indian, whose Christian education and civilization must come from those more fortunate than the aboriginal. As that strong race of men is being diminished year by year a feeling must come of the awful wrong that this civilized nation has committed in its neglect to the Red man—the Native Americans.

The Christian Church long submitted to the recognized political powers in the exiling of the Indian and leaving him to grope in ignorance, hatred and barbarism!

The lack of Christianizing influence and sympathy, so long suffered by the Indian, is unlike any other inhabitant in our Republic. At home in this his native land, he has been all but abandoned by the white man.

We find the Indians today showing alertness and teachable qualities that inspire confidence for their future usefulness, and bring deep remorse for the neglect they have endured for the church and state.

We have been so slow in behalf of the American Indian, as citizens, may we through the church, yet seek the opportunity and make immediate and larger provision for Christianizing and educating the small remnant of the race left.

* * *

Inter-racial co-operation in the South must be of a sort that will permit the fullest development of the economic capabilities of each race; that is, one race must not exploit the other, or leave it disadvantageously situated. In other words, there cannot be the highest degree of industrial efficiency without, at the same time, opportunity for full educational, political, and social development. This does not mean what is popularly spoken of as social equality, which is an individual matter, but has to do with the broad lines of opportunity to which all individuals are entitled, without regard to race or color. This is the development of the idea contained in the statement of the late Dr. Booker T. Washington, "It is impossible to keep a man in the ditch unless you stay down there with him."—Monroe N. Work in *Southern Workman.*

* * *

For a study of our own work among the Freedmen see report in the July Magazine as given by Mrs. Ada Kerr Wilson, Freedmen Secretary.

* * *

A REMINDER.

This is the season of the year when the Women's Association which comprises the Orphans' Home, the Aged People's Home and Columbia Hospital, look to their friends for a supply of canned fruits, jellies and new vegetables. Just a small amount from each locality of United Presbyterians will aggregate a great and pleasing supply for this good work. Plan to remember the Women's Association.

* * *

APPRECIATION.

I was very happily surprised the other day to receive a roll in my name and more so, when I found it was a token of love from my dear sisters and co-workers of India who were at the Youngstown Convention. I feel unworthy of this honor, and sincerely thank all who did it in His name. So now I am a Life Member of the Women's General Missionary Society.

ROSA T. WILSON.

* * *

Miss Henrietta Cowden, missionary to India, has recently lost her aged mother by death. She was 80 years of age. Away off in India the news of the broken household will be received.

* * *

MRS. MARY CLOKEY PORTER.

By Charles R. Watson, D. D.

Mrs. Porter was one of my personal friends. It is difficult, really impossible, to put into words the deepest elements in one's appreciation of a friend. The richest values cannot be voiced. Yet there are many things that can be spoken of.

Mrs. Porter was a spiritual force because of her prayer life. When I had some difficult task to perform, some important journey to take, she was one of those few to whom I turned for the undergirding of prayer. Her hour for special intercession and communion with her Lord concerning the needs of her friends and His Kingdom, was the early morning hour. Many were the hours which she gave to this service and I have reason to believe that her remarkable resourcefulness and inventiveness and also the radiance of her personality found their secret spring in these hours spent

in the presence of her Lord. Not only did she pray but she had a way of quickening your faith by writing to tell of her experiences in prayer in your behalf.

Mrs. Porter was an inspiration because of her faith. Her face was toward God and therefore toward the light. In dark and difficult days, she looked forward to God's best, which was always ahead. While Secretary of the Foreign Board, I drew new courage out of her hopefulness and her faith in God.

Then, what may not be said concerning her inspiring leadership in the work of the Church. As the part carried by the women of the Church in the great foreign missionary budget advanced from one-tenth to a fifth and from a fifth to over a third of the total, it was the leadership of Mrs. Mary Clokey Porter in the Thank-Offering Movement that helped to explain most clearly how this signal achievement was brought about.

It is worth emphasizing that this missionary leadership, so inventive and resourceful, so triumphant in its confidence and gladness, reached beyond the limits of the United Presbyterian Church and helped to quicken the part that the women of other churches are taking in Missions. At interdenominational gatherings, again and again I have been asked about Mrs. Porter and her remarkable methods for developing interest in the Church.

Mrs. Porter's life was rich with human sympathy. In all her activity in Church work, she never became mechanical, formal, impersonal. She loved children. She remembered people. She held to the details of human life. Her personal interests were innumerable. How precious this quality in these days of so much organization and machinery.

My last word is this: Who is to fill Mrs. Porter's place and carry forward her work? No one person can do this. The work she developed had grown, even before she left it, too heavy for any one person to carry. Many therefore must rise up to fill the gap, and carry forward her work. Perchance some who caught the vision from her in their Junior years; perchance some who in later years entered more fully into sympathy with her in her devotion to the world's need. Let these stand forth now, each in her place, to steady the line and then to carry the Banner of Christ right on for the redemption of the world.

RETROSPECTIVE AND PROSPECTIVE.

With this issue we enter the thirty-fourth year of the publication of the Women's Missionary Magazine. For twenty-eight years it was a thirty-two page monthly with occasional extra pages. August, 1914, we ventured into a sixty-eight page monthly with extra pages when necessary. We have heard much appreciation of the enlarged Magazine. It is to the credit of the women of the church that the increased circulation during the past six years has been one-third of its whole subscription and continually increasing. But we are a long way from "A Magazine in every home."

No woman can keep informed concerning the work of the Women's General Missionary Society in any other way. The July Magazine is worth one-half the price of a yearly subscription—that is if you are at all interested in the object for which the church exists.

During the past thirty-three years, just one supreme purpose has led this incessant task, namely, to help win the world for Christ. Any one turning to the volumes of the past years of the Missionary Magazine must be impressed with the consecrated purpose of this publication, the writers wrote with but one purpose. And the bound volumes of the Women's Missionary Magazine contain much of real valuable information, a happy solution for ready information at all times.

We are thankful for all these years of diligent service from many editors and writers. Now a word for the future. If only one woman in every congregation would send us a list of the families that do not take the Women's Missionary Magazine we will gladly send a sample copy to that home, and if in due time if a canvass would be made, following the circulation of free copies, we believe the goal would be reached, that of "a subscriber in every home."

THANK-OFFERING DEPARTMENT.

EDITED BY MRS. O. H. MILLIGAN.
805 Taylor Avenue, Avalon, Pittsburgh, Pa.

Business Address: 905 Publication Building, Ninth St., Pittsburgh, Pa.

A MESSAGE TO THE WOMEN OF THE CHURCH.

Five years after the organization of the Women's General Missionary Society, at a time of special need of funds to carry out the plans, there originated in the fertile brain of a godly woman in Springfield, Ohio, Mrs. Joseph Clokey, the thought of the women of the church giving a Thank-Offering for the many blessings they had received.

The suggestion was sent to the Women's Board and by them sent out to the women of the church.

This occured only six weeks before the annual convention of 1888, but all who attended were filled with joy when this first Thank-Offering was presented to the Lord and found to be $6000.

It fell to the lot of the daughter of this woman to take up the work of the Thank-Offering Department and how faithfully her work was done, the records of the passed years testify.

The Thank-Offering was always in her thought and heart, so splendidly has she kept this before the women of the church.

Two years ago in the Allegheny Convention we were so happy to celebrate with her the thirtieth anniversary of the Thank-Offering.

God has been very good in giving to us for so many years such a noble leader. He gave her special ability and strength for her great work, and also gave her the joy of seeing the Thank-Offering grow year by year, sparing her long enough to know the results of the ingathering of 1919, the largest ever given. Oh, how happy she was, indeed she was so full of joy she wished the Youngstown Convention would hurry so she could tell the women and the whole church the good news.

When we came to the Convention, another read the report and conducted the Thank-Offering service, the amount was announced by the lips of another; hers were stilled. She was not, for God had taken her home to dwell with Him.

Thursday evening at Monongahela Presbyterial meeting at Wilkinsburg she lead the large audience in the consecration prayer, beseeching God's richest blessings on the church and all its work, upon the New World Movement, closing with this petition, "But, Oh Lord, don't let it interfere with the Thank-Offering." Next morning her work was finished.

From our Junior days to this time we have always thought of the Thank-Offering and Mary Clokey Porter as inseparable.

We had hoped she might be spared many, many years to carry forward the work, but God had greater things in store for her. He said, "Well done—come home."

Mrs. Porter is gone, the work remains. The work she loved so much, the work God blessed so abundantly. Because it is His work we know He will carry it on.

While we thought of it as her great work, yet we know it is the Lord's work in which she lead and many women of the church had a part.

May we each feel that by taking a greater part than ever we honor her and our Lord, "Whose we are and Whom we serve."

Our leader has fallen, let us grasp the colors and press on, never, oh never let the colors be lowered.

Pray for the one who has been chosen to take this department that the Lord may supply her every need, being wisdom, strength, ability, earnestness, enthusiasm to her.

MARY CLOKEY PORTER THANK-OFFERING.

By action of our last Convention our ingathering this year is to be called the Mary Clokey Porter Thank-Offering.

In the April Magazine, Mrs. Porter

asked us to take as our slogan, 1920 OUR BEST YEAR! That was her great desire! Will it be yours?

If this becomes our desire, we will pray for it.

"More things are wrought by prayer,
Than this world dreams of."

Let us pray and work that each woman in our church may have a part in this ingathering. Mrs. Porter's great desire was that all our women become interested in the missionary societies, knowing if once they would know the joy of working for others, they would continue.

May we each be used just now in bringing all women into our societies. May our slogan be 90,000 women having a part in the love offering in memory of our beloved leader, Mrs. Mary Clokey Porter.

MRS. O. H. MILLIGAN,
Avalon, Pa.
805 Taylor Ave., Avalon, Pittsburgh, Pa.

OTHERS.

"Lord, help me live from day to day
In such a self-forgetful way
That even when I kneel to pray,
My prayer shall be for—Others.

Help me in all the work I do
To ever be sincere and true
And know that all I'd do for you,
Must needs be done for—Others.

Let self be crucified and slain,
And buried deep: and all in vain
May efforts be to rise again,
Unless to live for—Others.

And when my work on earth is done
And my new work in heaven's begun
May I forget the crown I've won,
While thinking still of—Others.

Others, Lord yes, others let this my motto be,
Help me to live for others
That I may live like thee."

—C. D. Meigs.

The religion of Jesus Christ is one of action. He continually went about doing good. He healed the sick, restored sight to the blind, fed the hungry, supplied the needed help to those unable to help themselves. His continual thought was of others, never of self.

God's love for others was so great that He gave His only begotten Son that whosoever believeth on Him should not perish, but have everlasting life. Since we know of Jesus and His love, do we have any responsibility for others?

Are we selfish in our knowledge of Jesus the Savior? The more we love Him, the more anxious we will be to tell others. Let us show our love for Him and our love for others by giving the gospel to the whole world.

Will you go?
Will you help go?
Will you let go?

A HELPFUL BEQUEST.

The most helpful bequest ever given to the Christian Church was the widow's mite, and why? Because it was coined in the mint of self-sacrifice, because Christ stamped it with a special benediction; and while nations have called in bank notes and coin by the billion, this mite is still in circulation, and its influence is being felt today by every member of the church of God.

—Missionary Review.

GLEANINGS ON GIVING.

God's abounding grace comes in through the same door our gifts go out. Some open the door so little that only a little grace can get in. Thus we impoverish ourselves by trying to retain our riches.

Do good with what you have or it will do you no good.

The life which is void of the grace of giving lacks the full symmetry and beauty that are proper in Christians.

It is not what a nation gains, but what it gives that makes it great.—Hon. Lloyd George.

Every gospel message that reaches a human heart must be spoken by human lips. Gratitude for the gospel should prompt those who have it to pass it on to others.

The Lord's work can only be done with what we sacrifice, not by what we can easily spare.

Large giving helps to large living.

Giving and living for Christ are usually so closely allied that one follows the other as night follows day, especially when giving comes first.

We need to watch against a grudging service, as Satan is ever trying to get in the word "duty" instead of "delight" in giving to the Lord.

The important question for us is, not, what have we as a follower of Christ done in the past toward advancing Christ's kingdom, but, what are we going to do in the future? Jesus awaits our answer. While we hesitate souls are dying for whom He gave His life.

Every life is surrounded with a great many blessings it knows nothing about —blessings that are affecting that life all the time, but unrealized. The only way to discover these unknown blessings is to be thankful for the blessings we do know.

God's word is full of promised blessings, but given in degrees. Upon those who fear His name He bestows general blessings. Upon His own people special blessings. Only upon those who are faithful in paying tithes and offerings has He promised to pour out His blessings. Malachi 3:10.

WHEN HE WAS THANKFUL.

"I can't think what you can find to sing about," said a blackbird to a thrush, who was putting out a joyous carol from the top of an old stump.

"Can't you?" said the thrush. "I can't help singing when I'm thankful."

"That's just it," said the blackbird, "I can sing as well as anyone when there's anything to be thankful for; but the ground is as hard as iron, there is not a berry in the garden, and where I am to get my breakfast from I'm sure I don't know. Perhaps you have had yours?"

"Not yet," said the thrush.

"Well I would wait for my song till I had found some food, if I were you." said the blackbird.

"I've never gone without yet, and I've no doubt I shall find some presently; at all events it is a fancy I have to begin the day with a song."

—The Expositor.

WHY?

"Why should we give money to save the heathen abroad when there are heathen in our own country to save?

Why should I give money to those in other parts of this country when there are needy ones in my own state?

Why should I give for those in other parts of the state when there are needy ones in my own town?

Why should I give to the poor in the town when my own church needs the money?

Why should I give to the church when my own family wants it?

Why should I give it to my family when I want it myself?

Why? Because I am a Christian: not a heathen."—Selected.

A THANK-OFFERING MESSAGE TO ALL MISSIONARY SOCIETIES.

The year 1919 was a memorable one for our church. We realized as never before the great needs of our mission fields both at home and abroad. We have also realized our responsibility for the work accomplished in these fields. If these people are to hear of Jesus and His love we must tell them.

Never before were so many people in our churches praying for the work and the workers as there are today.

Many young people have heard His call to enlist their lives in His service and are saying, "Lord I take thee as my Commander-in-chief. Thy will shall be my will; thy work my work, thy glory my only joy."

Men and women who can not go are giving of their means to support those who can go.

Parents are being made willing to give their sons and daughters to carry the message of Jesus and His love.

God has blessed the work of the women abundantly this year. When the annual reports were completed it was found that there had been an increase in every department. New societies had been organized, more women were members of the societies, more money had been contributed. *Our Thank-Offering was the best ever given,* about thirty thousand

dollars in excess of the previous year.

How can we show our thankfulness?

By working more earnestly for the advancement of His kingdom.

By enlisting the almost sixty thousand women of our church who are not members of missionary societies.

By pouring into the treasury our Thank-Offerings. As long as God continues to pour out His richest blessings upon His people, so long will there be abundant reason for gratitude, and as long as there are souls in the world unsaved, there will be need of proving our gratitude by our gifts.

On the morning of April 16 God took her home to dwell with Him forever. Her life was a benediction to all. In honor of this noble woman, our leader for many years, the ingathering this fall is to be called, *The Mary Clokey Porter Thank-Offering.* Will you make this our very best year for her sake and our Lord's, whose we are and whom we serve?

How can we make 1920 *our very best year?*

Pray for it. Pray daily, pray in your societies.

Work for it. Use your poster; decide on a goal in excess of last year's offering.

Encourage all your members to make daily use of Thank-Offering boxes.

Read the "Story the Thank-Offering blanks tell," it will encourage and stimulate to greater effort.

Advertise your Thank-Offering, decide on a date early and keep it before the members constantly.

Plan to observe the week previous to ingathering week of self-denial, thanksgiving and prayer.

Great blessings are in store for those who wait upon Him.

Keep all interested in Life memberships. These can be designated as Thank-Offerings where desired, so also can Life Directorship fees. Senior Life Membership $25.00. Life Director $300.

Junior Life Membership. Mrs. Porter loved the children and they loved her and are given an opportunity of showing this love, by giving 500 life memberships $10.00) to provide a fund of $5000.00 as a memorial to Mrs. Porter, to equip a kindergarten and permanently maintain same in the Mary Clokey Porter Girls' Boarding School, Tanta, Egypt.

Remember.

All things come of thee and of thine own have we given thee.—1 Chron. 29:14.

What shall I render unto the Lord for all his benefits toward me?—Ps. 116:12.

It is more blessed to give than to receive.—Acts 20:25.

Bring an offering and come into his courts.—Jsalm 96:8.

God loveth a cheerful giver.—11 Cor. 9:7.

THANK-OFFERING SUPPLIES.

Boxes: free for postage. Postage, per dozen, with leaflets, 8 cents.

Envelopes: Senior, Young Women's and Junior, free for postage.

Leaflets: free. Postage 2 cents per dozen.

Scripture Responsive Services.

Out of Darkness Into Light, 3c each; 25c per dozen; $1.00 per hundred.

Tidings of Great Joy, 2c each; 20c per dozen; 80c per hundred.

Christ for the World—the World for Christ, 2c each; 20c per dozen; 80c per hundred.

The Light of the World, 2c each; 20c per dozen; 80c per hundred.

Voices of Thanksgiving, 2c each; 20c per dozen; 80c per hundred.

For Juniors.

God's Call to the Young, 2c each; 15c per dozen; 50c per hundred.

Children's Worship, 2c each; 15c per dozen; 50c per hundred.

Send all orders in time and enclose money for expenses.

Send all orders to Mrs. O. H. Milligan, 905 Publication Building, Ninth St., Pittsburgh, Pa.

POSTER! POSTER! WHO HAS A POSTER!

Mrs. Porter designed a poster for the use of all societies. Her desire was that it be used during the entire year, but delay in printing made this impossible.

These beautiful posters were received by many presidents of societies on the day Mrs. Porter went home.

The plan was this:

1st. The poster to be given to the Thank-Offering Secretary of the society. (We wish we had the name and address of all our faithful Thank-Offering Secretaries).

2nd. The blank spaces opposite Name of Society and Church to be filled in bold hand so it could be easily read from a distance. Also place in figures the amount of last year's offering.

3rd. After careful and prayerful consideration, at a meeting of the society decide on a goal for this year. Recalling the many, many blessings you have received at His hand.

4th. Hang this poster in your place of meeting each month.

5th. Never have a meeting of your society without a message from the Thank-Offering Secretary or one she may choose.

6th. Always have a special prayer offered for God's richest blessing upon the work and the workers, and for all the objects the Thank-Offering helps to support, as well as upon each giver.

Your Thank-Offering Secretary wishes to hear from each society Thank-Offering Secretary who received a poster. Tell her:

1st. Where you placed it that all may keep the goal in mind.

2nd. What use you are making of the poster.

3rd. How are you keeping the Thank-Offering before the members of the society at the monthly meeting.

4th. Is your society working to make this the *very best year*.

Our slogan *The Mary Clokey Porter Thank-Offering the Very Best* can be realized only by the united efforts of all members of all societies. Please send this information to the home address, 805 Taylor Ave., Avalon, Pittsburgh, Pa. Please write today.

LIST OF LIFE MEMBERS.

SENIOR LIFE MEMBERS.
$25.00 Each.
April 15, 1920 to July 15, 1920.

1. Mrs. T. A. Arneal, Redding, Iowa.
2. Mrs. J. C. Culbertson, Tarkio, Mo. By Women's Missionary Society.
3. Mrs. W. M. Story, Coin, Iowa. By W. M. S. of Coin, Iowa.
4. Mrs. S. R. Millen, Clarinda, Iowa. By daughter.
5. Alice Aiken, Clearfield, Iowa. By Mrs. O. C. Hill.
6. Mrs. C. G. Matthews, Peter's Creek Church. By husband and children.
7. Mrs. Maggie McElroy, Mt. Pleasant Church. By her niece, Miss Margaret Brown.
8. Ella McKinley, Loveland, Colo.
9. Mrs. Maybelle B. McElhinney, Denver, Colo.
10. Mrs. Norris Whitcomb, Cario, Egypt. By Y. W. M. S. of Bovina Center.
11. Mrs. Ida McH. McHiraham, Hookstown, Pa. By her husband.
12. Mrs. Effie L. Mercer, Hookstown, Pa. By her husband.
13. Vida Jane Graham, New Concord, Ohio. By two friends.
14. Mrs. Nat Childs, Kirkwood, Ill. By W. M. S. of Kirkwood, Ill.
15. Mr. J. A. Lilja, Cedar Rapids, Iowa.
16. Mrs. J. A. Lilja, Cedar Rapids, Iowa.
17. Mary G. Hay, Cedar Rapids, Iowa.
18. Dora Willma Lilja. (In Memoriam). By the Lilja girls.
19. Mrs. Christian Haupt, Reinbeck, Iowa. By Amity W. M. S.
20. Elizabeth Bradford, Prairie, Ala.
21. Mrs. Isaac L. Dumas, Prairie, Ala.
22. Mrs. Mary White, Athens, Tenn. By W. M. S., Athens.
23. Mrs. Elizabeth Reed, of W. M. S., 2nd Washington, Iowa.
24. Mrs. Mary Evans, Sterling, Kans.
25. Mrs. Pearl A. Bell, Sterling, Kans.
26. Mrs. Pearl C. Kyle, Xenia, Ohio. By husband.
27. Mrs. E. G. McKibben, Clifton, Ohio. By husband.
28. Miss Emily C. Ulderdice, Pittsburgh, Pa.
29. Mrs. Henrietta Harper Crawford, Bellevue, Pa. By her mother, Mrs. Mary C. Harper.
30. Miss Abigail Young, Brooklyn, N. Y.
31. Mrs. M. R. Cunningham, San Jose, Calif.
32. Mrs. Newton D. Webb, N. S., Pittsburgh, Pa.
33. Mrs. J. Paul Howard, Dayton, Ohio. By mother, Mrs. J. F. Cornelius.
34. Mrs. Thomas Fisher, Portersville, Pa.

By Oak Grove W. M. S. in memory of Mrs. John Armstrong.

35. Mrs. John Hamilton, Beaver, Pa. By Beaver W. M. S.

36. Mrs. J. O. McCown, Leechburg, Pa.

37. Mrs. W. T. McDonell, Leechburg, Pa.

38. Mrs. E. B. Sinclair. (In Memoriam). By her children.

39. Miss Martha Nickoll, Santa Fe, New Mexico.

40. Mrs. Ella Hamilton, Blairsville, Pa. By Blairsville W. M. S.

41. Mrs. C. H. Snyder, Mansfield, Ohio.

42. Mrs. Margaret F. Henderson, New Athens, Ohio. By daughter, Nellie F. Henderson.

43. Miss Margaret McLoughry, New Wilmington, Pa.

44. Mrs. J. K. Herron, Sterling, Kans.

45. Mrs. J. Will Martin, Elizabeth, Pa.

46. Mrs. Myrtle Martin, Highland Place, Bellevue, Pa. By Y. W. M. S. of Forest Ave. in memory of Mrs. Martin's daughter.

47. Mrs. Jane E. Lytle, Wilkinsburg, Pa. By sons, Wm. C. and Andrew J. Lytle.

48. Adda McCutcheon, Roney's Point, W. Virginia. In memory of her mother, Mrs. Jennie McCutcheon, by her children.

49. Mrs. Susie H. Anderson, Pawnee City, Nebr. By husband, Dr. A. B. Anderson and children.

50. Mrs. Stella Week Kilpatrick, Hanover, Ill. By husband, Howard T. Kilpatrick.

51. Rosa T. Wilson, Chester Ave., Pasadena, Calif. Made a Life Member by her missionary sisters present at Youngstown Convention.

52. Mrs. J. M. Hamilton, Des Moines, Iowa. By Belle and Marietta Hamilton, two daughters in India.

53. Hazel E. Armstrong, Beaver, Pa. By her grandmother, Emeline Torrence.

54. Mrs. W. V. Fisher, New Castle, Pa., R. F. D. 5. By her Sabbath School Class in Shenango Church.

55. Mildred Wainock, 423 Second St., Rock Island, Ill.

56. Mrs. T. M. Colley, Sandy Lake, Pa. By Mrs. H. E. Hoovler, in memory of her mother, Mrs. A. P. Hutchison.

57. Mrs. J. C. Allen, Sandy Lake, Pa. By Mrs. H. E. Hoovler, in memory of her mother, Mrs. A. P. Hutchison.

58. Mrs. R. Fancis Hall, Kansas City, Kans. By Mrs. J. G. Robinson.

59. Mrs. J. P. Moyer, Ellwood City, Pa. By herself.

60. Miss Lillian McConnell, Cecil, Pa. By Venice W. M. S.

61. Mrs. A. J. Donaldson, Hickory, Pa. By Venice W. M. S.

62. Mrs. D. J. Stepp, Cleveland, Ohio. By her husband.

63. Mrs. Sarah H. White, Cleveland, Ohio.

64. Mrs. D. M. Quay, Cleveland, Ohio.

65. Mrs. P. D. Blosdale, of W. M. S. of Military Ave., U. P. Church, Detroit. By Mrs. R. J. Hulton of same society.

66. Mrs. James Warren, of W. M. S., of Military Ave., U. P. Church, Detroit. By her husband.

67. Mrs. Wm. Wiess, of W. M. S., of Military Ave., U. P. Church, Detroit, Mich. By her husband.

68. Mrs. Stewart Laurence, Blairsville, Pa. By daughter, Jessie N. Steele.

Corrections.

Mrs. T. W. Anderson, of Brockton, Mass., was made Life Member by Brockton W. M. S.

Miss Marian Dodd, St. Louis, Mo.

Miss Jennie McCullough, St. Louis, Mo.

Mrs. Stella Weed Kilpatrick, Hanover, Ill.

A MESSAGE TO PRESIDENTS.

Early in August there will be mailed to all Presidents of Women's and Young Women's Societies and Superintendents of Junior Societies whose names appear in 1920 Statistical Report, a letter of four parts.

1st. A message to societies and instruction to be followed in our next Ingathering.

2nd. List of 1920 supplies and order blank attached. This should be given to the Thank-Offering Secretary of your society. **Please use these blanks in ordering your supplies.** By doing so you help the one in the office receiving the order. **Please send order early**—much better to order several weeks before needed than a few days only. **Please read the full list of supplies,** there may be some you have not used.

3rd. A copy of the new Service. This was prepared by our dear Mrs. Porter. Not long before her death she had been in Youngstown to help in the detail arrangements, but before our Convention she was called home to be with her Lord. Because it was the last service she prepared, it has been printed complete: responsive service and Pageants No. 1 and No. 2. How fitting to use this service **"Out of Darkness Into Light"** at the ingathering of our **Mary Clokey Porter Thank-Offering. Order these early.**

4th. The story the last Thank-Offering blanks tell. This is a wonderful story. Read it in your society. It will encourage and stimulate all to greater effort.

If any President fails to receive this letter by August 27th write to the office, 905 Publication Building, Pittsburgh, Pa., and another will be mailed at once.

MRS. O. H. MILLIGAN.

YOUNG WOMEN

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Avenue, - Dormont, Pa.

MOTTO: "PRESS THROUGH."

AIM: "HAVE FAITH THAT RIGHT MAKES MIGHT, AND IN THAT FAITH DARE TO DO YOUR DUTY AS YOU UNDERSTAND IT."

YOUNG WOMEN'S SPECIAL WORK:

Foreign Special: Salaries of Bible Women in India. Amount needed, $4000.00.
Home Special: Salaries of three missionaries. Amount needed, $2600.00.
Miss Eva Johnson, Henderson, N. C. Miss Elizabeth McMillan, Frenchburg, Ky.
Miss Roe Williams, Los Angeles, Calif.

NEW Y. W. SOCIETIES, 1920.

Philadelphia Presbyterial: 4th Philadelphia Y. W. M. S., 15 members; President, Miss Helen Scouller.

Muskingum Presbyterial: Zanesville Y. W. M. S., 10 members.

A CORRECTION.

In the June Magazine, Mrs. W. J. Giffen is reported as president of Stanton Y. W. M. S. It should be President of Frenchburg Y. W. M. S.

AN INSERTION.

It seems that by some oversight a society that had been regularly reported last year was omitted from the list in the Magazine. Its name is Philalathean Young Women's Society, of Chicopee, Mass. Number of members, twenty; President, Miss Elizabeth H. Gordon. We are very glad to make this insertion.

DO YOU QUALIFY?

Time was when no great preparation seemed to be necessary in order to fill a place in life. Indeed, very few callings were open to women and no great variety awaited men.

Specialization schools had not been dreamed of. Colleges were rare. The high school was not known as such. Public schools were few and poorly organized. Without a doubt we would call such conditions unpromising. Surely nothing great could come from such a crude educational system. Yet many noted scholars are spoken of in history. The past generations are back of all the good found in today. Our primary and grammar schools, our higher educational institutions even to the great universities rest on the so-called primitive foundation of old-time schools.

Many good and great people have long been at rest. Some of the products of the old school still remain. Many great things have been or are being accomplished by those of less opportunity than ourselves. The manner of one's education, the place of it are only accessories to the real education. Whether or not one is to lead a worth-while life rests largely with the person. All have not the same gifts, but every one of balanced mind is able to do something well if she determines so to do.

A bright young man was quite anxious to find a big place in life. He seemed to think that to be with a big firm in a prosperous business would insure success. A certain tentative offer came to him. His uncle whom he consulted agreed with him that the proposed job was a fine opening for the right man, but he feared that his nephew was not that man. The young man was quite shocked by his uncle's assertion which seemed to reflect on his good sense. His uncle told him he had

plenty of ability, but "that a one-legged man hasn't much chance to win a race." The nephew was even more astonished for his body was intact. Then he was reminded that he had stayed by his first job which he was sure would be a big thing, just three weeks; with the second, two weeks; with the third, a month and so on. He had served in five positions in four months. His uncles final words were, "You have ability, but no stability." Many talented young people never get anywhere be cause they are like the young man. They are trifiers, faithless. They do not endure hardships or strive to attain.

Young men are not the only ones who are more visionary than real, more enthusiastic than enduring. A study of the July Magazine will reveal many such instances. Look carefully into the figures in the Young Women's report. Compare them with other years. Is the advance equal to the enlarged opportunities? How do our Young women stand as to education? Never better. How socially? No lack here. In business? Increasing numbers in high places. In the church? Well, now, that is getting a little close. When you compare the advance in other lines, is the church getting its due? What a dearth of workers in the church! How the home church and community are begging for workers, faithful workers! How the mission boards and mission associations desire young consecrated life! How loud the call of need and longing of the two-thirds of the world! Ability is not lacking in the church. It is running riot like the rambler rose in June. But the stability, the willingness to stand by, to endure, to fulfill a big task! Only a few willing people in most churches regardless of the size of the congregation. Must not the church be founded on a solid rock foundation to be able to stand and to grow in spite of man's faithlessness? Any other business would surely go into bankruptcy if beset by such conditions.

Has not the time come for Christians, young women and all, to cease playing with opportunities? Is this not the year to make a distinct forward step in missionary societies? Are our young women not willing to say with Caleb and Joshua, "We are well able."

Increase the number of societies. Increase the membership. Increase the offerings. Increase the number of willing workers. Make one big step forward for ability is not lacking. Lack of stability has been our failure. Only one hundred and eighteen net gain in societies in twelve years, or an average of fourteen a year. We have not possessed the land as we should have done. We are well able. Are we stable?

"It takes two good legs to run the race of life successfully. One of them is ability. The other is stability." Will you be a winner? Will you qualify?

IDA B. LITTLE.

OUR NEW SPECIAL WORK.

Ever since the "407" Movement has been specially emphasized, it has become more and more popular for congregations, societies and individuals to provide salaries and support for missionaries. Because the supply of new missionaries has not been sufficient to answer every request, there has been a question as to the necessary steps to be taken to solve the problem.

Since the inception of the Young Women's Special Fund in 1906, its purpose has been to provide the salaries of certain missionaries. When a congregation or an individual forwarded the necessary amount and asked for a certain missionary who happened to be a Young Women's Special Worker, the only thing to do it seemed was to honor the very special request and yield the missionary. Perhaps a new missionary came on the scene and she was assigned to the Young Women. But before she would be more than introduced through the pages of the Magazine to her constituency, some other one would wish her own missionary. Such frequent changes made it very difficult to give reliable information on the special work. After considerable discussion, it was decided to change the object but still have our special work.

Another item has entered in to help decide to change the object of the

special work. One of the Young Women in an article spoke of the difficulties in maintaining interest. Among other things she said that even the raising of missionaries' salaries becomes prosaic and interest and enthusiasm are a little difficult to arouse.

This suggestion calls to mind that children and grown-ups differ mostly in years. Both require change of scenes and lines of work. For this year, the foreign part of our Special Work will be the salaries of the Bible Women of India. $4,000.00 will be required. In the homeland, there will be three salaries to meet, a sum of $2,600.00 being needed. The names of the missionaries follow: Miss Eva Johnston, Superintendent of Hospital, Henderson, N. C.; Miss Elizabeth McMillan, Matron of Dormitory, Frenchburg, Ky.; Miss Roe Williams, Missionary to Italians in mission under care of First United Presbyterian Church, Los Angeles, Calif.

We trust that every society will fall into line and will send in during the year a sum equal in dollars to the number of members. In passing, may it be said that this amount should be "over and above" the monthly envelope offering unless the subscriber has added enough to her pledge to cover this obligation.

The past year 228 societies contributed to the Special Fund. 151 societies have a chance to help make up the added sum for the coming year. Received the past year, $5088.05. Needed by the close of the year $6,600. Our record in past years has been good, but not so good but that it can be improved. Let us make our Special Work a real enthusiastic success.

A PLAN WORTH TRYING.

Some societies are anxious to know of anything worth while being accomplished by other organizations. Oftentimes the plans used by one society are altogether feasible in another place. The Secretary of Young Women in Philadelphia Presbyterial, Miss Jennie Poole, has voluntarily contributed the following items. The Young Women of the Germantown Church, Philadelphia, decided to hold a "Get-together meeting" under the title, "Hit or Miss Supper." The guests were the members of the Women's Missionary Society. The guests remained upstairs until supper was announced when each one was escorted by a young woman to the festal board, the visitors being seated opposite their hostesses.

Each girl was supposed to bring something for the repast, the nature of which not being known to the other girls, hence the name, "Hit or Miss." These viands were placed on a side table. The dining table was dressed with dainty flowered crepe paper. Light from pink wax candles in glass candlesticks shed a pretty glow over all. A violet plant covered with modest blooms filled the fern dish and formed the center piece. The "setting" was certainly very attractive to the eye and the delicious odors emitted when the covers were removed from the viands promised great things for the appetite's satisfaction.

Mrs. W. B. Anderson, wife of Dr. Anderson, our Foreign Board Secretary, was the gracious presiding hostess. After the presidents of the two organizations were introduced and the other corresponding officers and members, the president of the Young Women's Society escorted the president of the Women's Society to the side table where plates were filled cafeteria style. The other officers and members followed suit. After all is said and done, the "proof of the pudding is in the eating." The visiting members had every reason to believe that degeneration is not the order of the day, even in cookery.

At the close of the supper hour, the young women presented a pageant which was a summing up of the study book, "The Crusade of Compassion." Mrs. Anderson was not only the charming hostess, but the successful coach of the presentation. A most delightful and profitable evening was spent by all. By 8:15 p. m. each one was free to go her own way.

Is there any suggestion here some other society might use for its own good and inspiration of other organizations?

NOTE:—Miss Williams was interviewed in regard to her purpose in life and her life work for the benefit of our young women readers who are taking up the support of Miss Williams as to salary. We are glad to present her to you.—ED.

In answer to your question, why I went to the foreign field, I can only say that as a high school girl in studying the growth and extent of Mohammedanism, I was so impressed with the courage and faithfulness of the followers of Mohammed and I thought if they could do as much for Mohammed, how much more should we, who knew that "There was none other name under heaven given among men, whereby we must be saved," do for our Lord and King Who had secured our salvation at the precious price of His own blood.

I made a very definite resolve during my high school days that I would prepare myself for the foreign mission field.

I knew that if I ever expected to reach the foreign field I must have a college education, so I taught school after leaving high school, so that I might have the experience in teaching which I knew I would need on the field and also to help me financially in taking up my college work. I did many things that were hard for me in order that I might better fit myself for missionary work.

I entered Monmouth College and joined the Student Volunteer Band and felt I was on the unpopular side for there were only three of us then, but the strongest impression that gripped me in College, came through Dr. Zwemer's book, "The Challenge of Islam." I could not understand how the followers of a false prophet should be so diligent in propagating their faith while the followers of Christ were so indifferent to the fact that those millions were lost until the Christians shared the knowledge they had with those who were perishing for the lack of it .

I knew I was a little mite, but I determined that that little mit should be one to herald the glad tidings of great joy.

I am so glad that I surrendered my life to God for He has filled my life with good things and the greatest of all joys has come when I had the opportunity to witness for Him.

I went to Egypt in 1911 and for health reasons returned in 1914. I worked among the Chinese for two years under the Presbyterian Board and through Mr. Malinverni was brought in touch with the Italian work here in Los Angeles and am now under our own Women's Board as missionary among the Italians.

The work among the Egyptians and among the Chinese and among the Italians represents a long story just full of joy and blessing to myself and I do hope that God will bless them through me.

The little Catholic children in the street address me as "the church lady," but they say to me, "You don't worship the saints and angels and the Virgin Mary." I try to show them what God says about worshipping Him and I always try to give them His Word, not mine, for I know that "His Word shall not return unto Him void but shall accomplish that which He please, and it shall prosper in the thing where unto He sent it."

Pray that I may be faithful in giving out His Word that they may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, that knowing Him they may have life.

ROE WILLIAMS.

Dear Girls:—

I am very glad to be re-appointed as a Young Women's Special Worker, and "to bow" to you as my audience.

The work here is most encouraging. Perhaps you will be interested in the daily routine of work at the dormitory. On school days, we rise at 5:30 a. m. The working students are all down at 6:00 o'clock. The last rising gong sounds at 6:20 when all others are expected to respond. Rooms are put in order. At 6:50 the gong is sounded for all to gather in the hall to be ready to enter the dining room promptly at 7:00 o'clock. When seated at the table, we have prayers, then breakfast. The first

bell of school rings at 7:40 and all teachers are in their class rooms. At 8:00 it is "books."

The students convene for chapel at 10:00 after a recess of fifteen minutes for the primary grades and a breathing spell for the higher grades.

At 11:15 two high school girls come to assist with dinner which is served at 12 School session opens at 1:00 p. m. and closes at 3:00. The working students return to the dormitory where work is given them until 5:00 o'clock when we have the evening meal and worship. A half hour is spent in putting the dining room and kitchen in order when all are free to gather in the recreation room to sing, play games, read or listen to the Victrola.

At 6:30, the gong is sounded for students to go to study hall where they remain until 9:00 o'clock. The retiring bell rings at 10:00.

Our students are learning to do their work well as to cooking, serving, cleaning, doing laundry work and caring for their own rooms for which nine prizes have been awarded. (The prizes have been for the best kept rooms).

At the close of study period every Wednesday evening, we have a Bible class with twenty members, all of these having accepted Christ except two. This class has been a great blessing to all.

Commencement time was very interesting. Every one performed well. There were many visitors and great interest was shown.

Since school closed, Miss Maud Wells, one of our high school teachers, and I have visited twenty-five families who were interested in the school and appreciated our visits very much as did we. Seven new pupils were promised. Everyone spoke well of our school. In every home we found they enjoyed the reading of the Word and prayer.

One day we walked about thirteen miles to be home for Women's Missionary meeting. We hope to make more calls and if you were with us, you would say that it pays.

Some of these dear people are just waiting for some one to teach them the way of salvation. A thought for you, young women. May you be found eager to win souls for Christ, yet not grow impatient because they do not come. Be willing to bear the infirmities of the weak, yet not foster their sins. Be outspoken against sin, yet be most tender and winning with the sinner. Stand firm for truth and righteousness. As from His life "flowed rivers of living water," so from your's streams of love for a famishing world. Go forward in testifying for Christ into all the world, yet abiding God's time for the fulfillment of all His purposes. Be not weary when the dead load of monotonous labor pulls hard on the heart strings, but be found "praying always, without ceasing," and thus bring from heaven the victory in Jerusalem.

Yours in His service,

ELIZABETH MCMILLAN.

WILSON COLLEGE SUMMER SCHOOL OF MISSIONS, CHAMBERSBURG, PA.

June 29 to July 7, 1920.

Fourth Annual Gathering.

Another successful conference has just closed. The enrollment being about 750. Nearly 500 of these were provided with entertainment on the campus in the commodious dormitories. As to the localities from which the delegates came, the New England States had a number of representatives. The Middle Atlantic furnished the bulk of the body, but the near South was there and the near West. At least one from Missouri dropped in for a day. The District of Columbia was present in force. It was an earnest, pleasant, cheerful group of women and girls—girls predominating—who met together for a few days in a common cause.

Miss Mary Peacock, Chairman of the Conference, presided with her usual grace and charm.

Faculty.

Mrs. R. S. Emrich, Lecturer on Foreign Mission Text-book, "The Bible and Missions."

Miss Anna A. Milligan, Intensive Class, Text-book, "The Near East."

Mrs. D. E. Waid, Lecturer on Home

Mission Text-book, "The Church and the Community."

Mrs. Gildersleeve, Intensive Class on same book.

Miss Chrissman, 'Teen Age Class, Text-book, "Comrades in Service."

Miss Palmer, Bible Class, Philippians.

Mrs. Boyd, Bible Class, The Gospel in Leviticus.

Miss Strevig, Bible Class, The Present Day Message of Amos.

Miss Wright, Bible Class, "How We Got Our English Bible.

Miss Neely, Bible Class, The Manhood of the Master.

Miss Kirkpatrick, Bible Class, 'Teen Age Girls, The Jesus of History.

Mrs. R. S. Emrich, Forum, Life Enlistment.

Mrs. Semple, Forum, Christianized Industrial Relations.

Miss Tyler, Forum, Young Women's Work.

Miss Lovett, Forum, 'Teen Age Girls.

Mr. Ralph Cushman, Forum, Stewardship.

Mrs. Wallace Radcliffe, Morning Worship.

Mrs. Roberts, Prayer Circles.

Miss Truesdell, Music Director.

Miss Elizabeth Neely, Fellowship Features.

Addresses.

Mr. Gilbert LeSourd, Home Survey Pictures.

Mrs. R. S. Emrich, Foreign Survey Pictures.

Dr. William Edgar Geil, "Some Missionaries I Have Met."

Dr. Petty, Patriotic Address.

Miss Jennie Hughes, Dr. Mary Stone, Addresses on China.

Bishop McDowell, Sermon.

Missionary Evening.

Brief talks by twenty missionaries or missionaries-elect. Eight were home missionaries, ten foreign and two foreign missionaries-elect. Countries represented: China, Turkish Empire, South America, Borneo, Japan, Africa.

Denominational Rallies.

On Friday afternoon, July 2nd, the different denominations were at home to their "families," the desire in many cases to meet under the camp banner. However, a heavy downpour of rain decreed otherwise. Our own meeting was held in the gymnasium of the college. Sixteen adults, nine children, (all members of the Junior Missionary Society), and one baby formed the visiting party. They represented Newville, McConnellsburg, and Webster Mills, Pa., and Tarkio, Mo.

Mrs. Mary Clokey Porter with her boundless enthusiasm was not there to dispense information and inspiration to all. Deep regret was expressed that we would see her face in such gatherings no more. Talks were made by Miss Anna A. Milligan, Miss Jennie B. Wallace and Miss Ida B. Little.

Big Springs Presbyterial had one or more delegates every day but the opening evening and Monday, July 5. Altogether, thirty-three United Presbyterians received direct benefit from the Conference.

Independence Day Celebration, July 5th.

Throughout the day, from the breakfast hour, when a patriotic band headed by a dignified leader, swinging her baton and followed by several mock musicians, (a lady with a bag-pipe bringing up the procession), paraded the dining room, "July 4th" was duly celebrated. True, "school kept" from 8:45 to 12:45, but early in the afternoon, a ball game was played. Following this a combination of circus and country fair delighted and amused the onlookers. Cafeteria lunch was served on the lawn. The day was a breathing spell in an otherwise strenuous program.

Literature.

A room set aside for literature display was well patronized. Nine different boards had books and leaflets for sale or free. Besides, the central committee study books and other books and magazines were on sale in the corridor. Truly a feast of good reading, our own literature proving to be quite attractive and helpful.

Daily Prayer Circles.

These circles were a feature as in former years. They met at hours suit-

able to those participating, beginning as early as 7:15 a. m. Some were held at the close of the day's work. The thought given by the leader to be specially stressed was the matter of life enlistment. The camps held prayer services usually after the evening program. Through the camp meetings and the prayer circles every one had opportunity to be linked up with others in daily intercession.

Communion Service.

At nine o'clock on Sabbath, July 4th, the auditorium was filled with delegates for the communion service. Rev. Henry Anstadt, Lutheran, was in charge of the services and two other ministers assisted in dispensing the elements. Fully 500 communicants representing twelve or fifteen denominations joined in the service. It was a time of sweet fellowship. The federated body was as one—one in Christ.

Vesper Services.

A large group gathered under the "Oak at Wilson" each evening but one or two at 6:45 and joined in a service of prayer and song. A short address was given each evening by one of the Conference leaders or a missionary.

Plans for 1921.

Place: Wilson College.
Time: To be announced.
Honorary Chairman: Mrs. Henry W. Peabody.
Chairman: Miss Mary Peacock.
Faculty: To be announced later.
Program: Home and Foreign Missions.

The Absent Ones.

Dr. Warfield, Miss Peacock and others commouted the opening evening on the absence of familiar faces. Much regret was expressed that Mrs. Helen Barrett Montgomery, author of "The Bible and Missions," would not be at the Conference. While crossing a street in her home city the day before the Conference was to open, she was struck by an automobile and sustained a painful injury. Her place on the program was taken by Mrs. R. S. Emerich, a returned missionary from Turkey. She rendered very efficient service. Mrs. Peabody was not permitted to grace the meetings with her presence which was a matter of regret. Especially was much sorrow expressed that one who had held a heart interest in Wilson College Conference from its very inception was no more. She was a beloved companion of youth and age. Her life of cheer and devotion and her ability to promote in others the life of prayer has led many to a closer walk with the Master. Mrs. Mary Clokey Porter, being dead, yet speaketh in the lives of young and old. Of her it can truly be said, "The memory of the just is blessed."

IDA B. LITTLE.

MOUNT HERMON FEDERATE SCHOOL OF MISSIONS.

The United Presbyterians have reason to rejoice that they have so consecrated a field worker as Mrs. J. C. Alter, and the Federate School of Missions has reason to appreciate her missionary information. Mrs. Alter is the chairman of the Mount Hermon Federate School of Missions, which met at beautiful Mount Hermon in the Santa Cruz mountains, California, July 5-12.

The United Presbyterians are one of the eight denominations affiliated in Mount Hermon Federate School of Missions. Mrs. Alter who with her husband used to be a missionary among the Warm Springs Indians, Oregon, has now one son who is a foreign missionary in the Punjab, and her youngest son is preparing to go to India as a missionary worker, also. How the missionary spirit of the mother descends to the children! Such are the families that hasten the coming of our Lord's Kingdom.

On account of Tuesday evening, July 6, being "United Presbyterian" night, when that denomination had charge of the program, Mrs. J. C. Alter, gave an illustrated stereopticon address on "India," some of her slides being made from pictures sent her by her son, who is an ordained missionary in the Punjab. Miss Theresa Lippert, missionary of the United Presbyterian Church, of Oakland, opened the meeting, and Rev. Mr. Jackson, of Warm Springs, Oregon,

prayed. Mrs. Alter, beginning her address, said that she had never seen India except through her son's eyes. Her explanation of the stereopticon pictures, however, would have done credit to a returned missionary. One picture showed the village dressmaker in India, who is a man. He charged one dollar for making a certain garment, which is fifty cents more than last year. Prices have risen, even in India. Another picture showed the native washermen in a stream, each garment receiving a certain number of "whacks" on a board. Her son wrote that one of the washermen was a Mohammedan, who, every time he brought the garment down with a whack, pronounced the name of Mohammed, thus doing his praying and his washing at the same time.

This address and all the other evening addresses, most of which were illustrated were free to the unregistered public. The registration in the Federate School this year amounted to 122 names. The two text-books used each morning were Mrs. Montgomery's "The Bible and Missions," and Diffendorfer's "The Church and the Community." The former book was taught by Mrs. A. Rosenberger of Whittier College, Calif., formerly missionary at Ram Allah, ten miles from Jerusalem. The latter book was taught by Mrs. Henry A. Fisk, of Monrovia, Calif. Both teachers were excellent. There was also a brief daily morning "Open Parliament" for the discussion of mission methods. Then came the Bible period, attractively presented by Rev. F. W. Russell, of St. John's Presbyterian Church, Berkeley, on "Bird's-eye views" of Galatians, Ephesians, Philippians, and Colossians. There was an afternoon "Children's Story Hour," which delighted the children with stories and games.

There was a seven o'clock vesper service some days, and a Saturday night gathering, at which missionary workers told stories. We hope to take home to our churches much information and inspiration for the coming year.

Mount Hermon is located seven miles inland from Santa Cruz on the Southern Pacific.

MARY E. BAMFORD,
Press Sec. Mt. Hermon Fed. School.

STUDY FOR THE MONTH.

FREEDMEN AND INDIAN MISSIONS.

And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you; and my people shall never be ashamed. Joel 2:27.

Bible Reading—2nd Thessalonians Chapter 3.

Roll Call—Promises of God include every race.

Freedmen Missions.

Topics for Study—

1. The "New Age" Negro.
2. The Mote and Beam Religion for Both Races.
3. A Study of Negro Poets of Today. Illustrated.
4. Up-to-date Survey of Negro United Presbyterianism.

A Symposium:

1. Democracy and the Negro.
2. Race Relationship. What the United Presbyterian Church is Doing to Help.
3. Race Relationship. What the Individual Christian Can do to Help.
4. Race Relationship. The Part the Northern Church Must Take to Help the Northern Negro.
5. Race Relationship. The Federal Government's Duty to Protect the Negro and Educate His Children.

Our American Indian.

Topics for Study—

1. Partisan Politics in Indian Affairs.
2. The Blights of Dependency.
3. The Problem of the Returned Student.
4. The Co-operation of the Red and the White Races.
5. The Imperative Need of Native Christian Leadership.

FOREIGN MISSIONS.

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

Since our last article in the May number quite a number of our missionaries have returned to the home land. Those from Egypt are Miss Anna Y. Thompson, Miss Margaret A. Smith, Miss Mary E. Baird, Miss Anna McConaughy, and Miss Florence Hutcheson. The last named has resigned from missionary sorvice. We very much regret to part with such a consecrated worker, but the reasons therefor were so satisfactory that there was nothing to do but acquisce. The health of all our missionaries in Egypt, as far as we know, is good. All schools are now closed, and vacations of many are about over. While this is being read the teachers are all getting ready for the opening of the schools for the fall term.

From India the following named have returned: Miss Margaret Fehlman, Miss Flora Jameson, Miss Bessie Fleming, Miss Rose A. McCullough, Miss Ella M. Gordon and Miss Ruth Warnock. We are glad and thankful that our prayers have been answered and the above named have reached their homes in a good degree of health. Miss Flora Jameson is now a patient in Columbia Hospital where she has undergone a very successful operation and is fast regaining her usual health and vigor.

From the above you will notice that the numbers of workers in Egypt have been decreased by five, and the numbers in India decreased by six experienced workers. With the numbers already too few, their absence will be noticeably felt. To make up this deficiency we are returning to India three experienced workers, and to Egypt, six. Of course, you will remember that in addition to the returning party we are hoping to send out four new workers to India and four to Egypt. It is a matter of rejoicing that in answer to prayer we have found a young women willing to go to Abyssinia to assist Dr. Thomas Lambie in his pioneer work in the extention of the Sudan Mission, Miss Ruth C. Beatty, a graduate of Columbia Hospital. We are not able to tell when she will be able to go as it takes so long to receive permission to enter the country, but she will go this year as soon as conditions are met. We ought to be sending double the number of new workers. Always remember that your Board has never refused an applicant for foreign missionary service for lack of money. Pray much that the Spirit will thrust out laborers into His harvest field.

You will be glad to know that the many prayers on behalf of Miss Davida Finney have been answered and she has made a fine recovery, and has gone to Colorado to spend the summer. She looks well and has attained her normal weight, therefore we hope that by the autumn of 1921 she will go back refreshed and invigorated to the work that is missing her so sorely.

Every member of the outgoing missionary party has been invited to a preliminary conference at New Wilmington opening August 4, between members of b o t h the Foreign Board and the Women's Board, and the outgoing missionaries. This conference has been held for several years and has been productive of much good. We get acquainted with each other after sitting three days in conference better than months of correspondence would make us. At the close of the regular conference on the 15th of August the new missionaries are expected to stay for a course in language lessons conducted by Dr. Pace, a pupil of Dr. Cummings, and one of the professors in the Moody Bible Institute.

Be sure to read the last page of the cover in the July number of the Magazine. Pray over it and in every way do all you can to deepen the Spiritual life of our entire church.

Attention is called to a mistake in the July Magazine. In the list of missionaries the name of Miss Edna Giffen is given as one of our newly elected missionaries to Egypt. The correct name is Dora E. Giffen.

FREEDMEN'S MISSIONS.

MRS. ADA KERR WILSON, Secretary, 1112 South Avenue, Wilkinsburg, Pa.

The following letter from the principal and pastor of the Camden field was received June 17th:

"I regret very much to say that our school building, Hanna Hall, and its addition are just one huge pile of ashes. I wired you last Saturday, before leaving Knoxville.

"I could not believe it until I got here and found that my worst fears were true. There is no doubt that it was of incendiary origin. The best people of the place of both races have been profuse in their expressions of sympathy and regret, and some have offered to help put the buildings back.

"I am glad to say that quite a number of things were saved by our friends and neighbors, more than half of whom were white people—the leading citizens of the town. Among the things saved were the piano, a good deal of the furniture of Hanna Hall, the books, and some of the office fixtures, including a typewriter and desk.

"If there had been sufficient water, Hanna Hall could have been saved, as the fire was set in the school building.

"One suspect has been arrested, but it is not clear that he is the guilty man."

This came as bolt out of a clear sky and for awhile we, like Mr. Wilson, could not believe it possible.

Dr. McGranahan and Mr. S. H. McKee went immediately to Camden to investigate and see just how much damage was done. While they found three possible clues to the identity of the incendiary, there was nothing definite and no further arrests have been made so far, and the party Mr. Wilson reported as arrested, was released, because sufficient evidence could not be secured.

A petition signed by the leading citizens of the town, has been received which expresses regret for the recent loss by fire and conveying the hope that we continue the work, which in their opinion has been of great benefit to the community. The signatures represent the doctors, lawyers, bankers, and merchants. The petition was accompanied by the following letter signed by S. C. Godbold, attorney:

"I am enclosing a unanimous expression from the white people of this community relative to the Camden Academy (colored) addressed to your Board, and indicating the attitude of this community toward the work of the school as conducted by Principal Wilson.

"He is writing you today, relative to the voluntary subscriptions to a rebuilding fund. While a small amount has already been subscribed, I suggested that a regular canvass for subscriptions be deferred until Fall, because at this season of the year the finances of the people are at lowest ebb. I feel sure that in the Fall we can secure a subscription which will indicate in a most substantial way the feeling of our people toward the real missionary work which is being done through the Camden Academy.

"Mr. Wilson has given fourteen years of his life to this field and when he saw the big pile of ashes, twisted iron and burned brick, all that remained and thought of his long hard work, making it what it was, he was completely discouraged. The many good things that are being said about the school by people of all classes have cheered him, however, and he has been made to feel that misfortune has its place. It is a good thing to know when trouble comes that you have the sympathy of the best people."

We feel sure, we have the sympathy of our societies in this great loss and we have faith that they will come to our aid both as individual members and as societies. Our school will have to be rebuilt; the dormitory is needed. Then the dormitory lost at Miller's Ferry earlier in the season must be rebuilt. Altogether we have a great task before us. May we not depend on you for a large share of your offerings?

I am pleased to report that Miss Speers of Knoxville, and Miss Esdon, of

Chase City, have reconsidered their resignations and will be in their respective places when school opens.

Prof. and Mrs. Thomas Elliott have given up the work at Prairie. We are sorry to lose these faithful workers, but hope this station may keep its usual high standard under the new workers, who may be placed in charge.

Remember to pray for this department. The discouragements are many, but we know that "all things work together for good," and trust soon to see the "silver lining" even if at present the cloud does seem so very dark.

The Sabbath School class of Jamestown, Pa., have sent money to furnish a room in the new Miller's Ferry Dormitory in memory of Mrs. James Rodgers, one of its esteemed and efficient members.

INDIAN DEPARTMENT.

Mrs. John S. Crawford, Secretary, 95 Trenton Ave., Wilkinsburg, Pa.

For May and June, 1920. Report of Tama Indian Mission, Rev. R. G. Smith, missionary.

Number of pastoral visits, 110; time spent in camp, 70 hours; ministrations on account of sickness, 45; amount of medicine distributed, 27; number added to the church roll, 3; average attendance at Sabbath School (Reservation), 12; (Sanitarium), 50; preaching services, 14; prayer meeting, 12; Sabbath School sessions, 16; Junior Mission Society, 10; baptized three sisters at the Sanitorium. One has since died. Our evening services are well attended. House full.

For May, 1920. Report of Simnasho Indian Mission, Rev. W. A. Matthews, missionary.

Number of pastoral visits, 84; five preaching services and five Sabbath School sessions with an average attendance of 36.

Rev. Given of the First Church, Portland, spent five days visiting our mission. He was very much interested in our people and our work, and regretted that he could not be with us over Sabbath. He saw the Indians at work rounding up and branding horses and he visited some in their homes.

We have also had a very helpful visit from Dr. Speer who spent ten days with us. He talked to the Indians on Sabbath, June 6th, and his talk was very helpful.

Rev. and Mrs. H. T. Jackson for the months of May and June made 126 pastoral calls, 26 visits in camp on account of sickness, 19 preaching services, 5 prayer meetings, 5 Sabbath School sessions. Offerings of congregation, $14.80. Offerings of Sabbath School, $7.52. Donations: Quilt pieces from Women's Missionary Society, First Church, Erie, Pa., and package of various articles from the Junior Missionary Society of the Second U. P. Church, of Wilkinsburg.

Mrs. Grace Wainanwitt, one of our most faithful members and a most devoted mother, wife and daughter, died suddenly. Pneumonia being the cause. She leaves a husband, six children and an aged father and mother.

Mrs. Lillie Kuckup died June 8, 1920. Many who attended the Spokane Convention will remember her. Mr. Jackson invited both Dr. Speer and Rev. Matthews to have a part in her funeral service. Her youngest son is quite ill with typhoid fever. I am sure we have no warmer friends on the reservation than her daughter.

One of our dear 15-year-old school boys died a couple of weeks ago.

The testimony of the father before the Indians at the funeral was worth all our hard work with the girls and boys. Neither the father or mother have ever been in our church since we came as they belong to the Catholic and Shakers. But we had three services there and the father said, "Gilbert loved Mr. and Mrs. Jackson and they loved him and all he knew about the Bible and heaven they taught him and during his illness he tried to comfort his mother with the Bible."

LITERATURE DEPARTMENT.

MISS ELIZABETH MILLIGAN, Secretary, 904 Publication Bldg., 9th St., Pittsburgh, Pa.

Text Books, 1920-21.

The Bible and Missions (Senior). Price, 47c. and 67c.

Lamp Lighters Across the Sea (Junior). Price, 40c.

Helps for the above books are not yet announced.

The Church and the Community (Senior). Price, 60c. and 75c.

Text Book Supplement. Price, 15c.

Devotional Service. Price, 15c.

Mr. Friend-o'-Man (Junior). Price, 40c.

Leader's Manual. Price, 15c.

Picture Sheet: "Children of the City." Price, 15c.

Prayer Cycle, 1920. Price, 10c. each; $1.00 per dozen.

Budget Cards. Price, 35c. per 100.

Contribution Envelopes. Price, 25c. per 100.

New Leaflets.

A Needy Race, 3c.

Work at Simnasho, 3c.

They Brought Their Children to Jesus, 3c.

Lost * * * How? 3c.

The What and The Why of the W. G. M. S. (Presentation). Price, 6c. each; 6 for 30c.

Our orders for mission study books were sent unusually early this year so that we might be able to meet the very first requests. Our plans failed, but through no fault of ours. The railroad strike and its attendant evils must take the major share of the blame and the publishers are responsible for the rest.

We wish to express our gratitude to those who have so patiently awaited the books and we make this explanation that they may understand the cause of the delay. We are now in a position to fill all orders.

Readers of newspapers are aware of the scarcity of print paper and the difficult publishers have in securing sufficient to put out their publications. This, in connection with the high price of labor, greatly increases the cost of production. In order that there may be no loss by having books left over, publishers are printing only enough books to meet the normal demand.

Dealers, in turn, cannot afford to have "left overs" on their shelves at the end of the year; therefore it is necessary for us to be conservative in our orders. Persons ordering books before the first of January may be confident of receiving them; those sending in later orders must take the risk of disappointment, although we always make every effort to fill orders, even though it means a financial loss.

For the benefit of the New World Movement campaign an exhaustive survey of our foreign fields was made. It was the judgment of the Foreign Board that a more careful study of this survey was advisable and at a meeting held in May decided to ask the co-operation of the Women's Board in the preparation of a text book for use among young people's and women's societies. This request was presented to the Women's Board and received its favorable action, and the Convention at Youngstown passed a resolution naming this text book as the authorized foreign study book for the year 1921-1922.

This book has not yet been written and will in no way interfere with the study courses planned for this year. Notice will be made of the book, when it is ready for distribution, through the pages of this Magazine.

If any who ordered and paid for Cook Books at the Youngstown Convention have not yet received them will send us a card we will forward immediately. There are about a dozen left which will be mailed out on receipt of 60c.

FIELD SECRETARY NOTES.

MISS KATE HILL, 904 Publication Bldg., 209 9th St., Pittsburgh, Pa.

PRAYER—ITS POWER.

"Away in foreign lands they wondered how
Their simple words had power;
At home—the Christians two or three,
Had met to pray and hour."

Pittsburgh, every Tuesday, 10 A. M., Publication Building.
Philadelphia, first Tuesday, 2:30 P. M., 2nd U. P. Church.
New York, first Tuesday, 2:30 P. M., Room 824, Presbyterian Bldg., 156 Fifth Ave.
Chicago, second Tuesday, 12 noon, Eleanor Club Assembly Room, Stevens Bldg., 17 N. State St.
Monmouth, second Tuesday, 4:00 P. M., Y. M. C. A.
Cleveland, second Tuesday, 2:30 P. M., Old Stone Church.
New Castle, Pa., first Tuesday, 2:30 P. M., First U. P. Church.
San Francisco, first Tuesday, 1:30 P. M., First U. P. Church.
Cambridge, Ohio, second Tuesday, 2:30 P. M., First U. P. Church.
Los Angeles, first Monday, 10:00 A. M., First U. P. Church.
Youngstown, Ohio, first Tuesday, 2:30 P. M., Tabernacle U. P. Church.
Xenia, Ohio, first Tuesday, 2:00 P. M., First U. P. Church.
St. Louis, first Tuesday, 2:00 P. M. Y. W. C. A.
Washington, D. C., first Tuesday after first Wednesday, Church Parlors.
Belle Center, Ohio, every Tuesday, 2:30 P. M., in the homes.
Keota, Iowa, every Tuesday, 2:30 P. M., in the homes.
Princeton, Ind., every Tuesday, 2:30 P. M., in the homes.
Detroit, Mich., first Tuesday, 2:30 P. M., in the homes.
Butler, Pa., first Tuesday, 10:00 A. M., First Church.
Albany, N. Y., every Tuesday, 3:00 P. M., Church Parlors.
Spokane, Wash., first Tuesday, 10:00 A. M., The Cresent, Hopkins Room.
Rock Island, Ill., first Tuesday, 3:00 P. M., Y. W. C. A.
Albany, Ore., second Tuesday.
First Toledo, 10 A. M., Tuesday, Pastor's Study.
Buffalo, N. Y., first Friday, 2:00 P. M., Y. W. C. A.
Topeka, Kans., first Tuesday, 10:00 A. M., Y. W. C. A.
Pittsburg, Kans., in the homes, first Tuesday, 10:00 A. M.
Seattle, Wash., second Wednesday, 2:00 P. M., Y. W. C. A. Bldg.
Frenchburg, every Saturday, 7:00 P. M.
Meridan, Pa., first Tuesday.
Viola, Ill., third Tuesday at the church.
Bellefontaine, Ohio, first Tuesday, 2:30 p. m., in the homes.

Every Tuesday, 10:00 A. M. The hours of prayer for individuals and prayer groups.

We have one new Tuesday Prayer Group to report this month, Bellefontaine, Ohio.

Frankfort Presbytery was visited last two weeks of May. A great joy to meet with these congregations and societies. Their Presbyterial met June 15 and made a splendid program for the next year. Two years ago they undertook to raise half the salary of a missionary. This year they paid the entire salary. The women were greatly interested in the "Over Seas Hospital Box."

June was spent in Boston Presbytery. Splendid interest every where. A very attractive outline for the year's work was made at the Presbyterial at Central Falls. Goals were fixed for membership, Magazine contributions, Thank-Offering suggestions for Bible reading, monthly programs, adoption of Budget System, and the "Over Seas Hospital Box." An experienced Red Cross worker was put in charge of this work. Here is a suggestion to every Presbyterial to thus make use of their experienced Red Cross workers.

Brookville and Kiskiminetas Presbyterials were also attended and similar yearly objectives were adopted.

Two special meetings for young women were attended. In Second New York a joint meeting with the Senior Society was held. The young women of Germantown invited all the young women of Philadelphia Presbyterial. Mrs. W. B. Anderson had the meeting in charge. Supper was served on the lawn. Over two hundred young women were present. It was a most delightful meeting.

Every day in New England was full of joy and delightful fellowship.

WOMEN'S BOARD REPORT.

As no space has been available for two months, it will be understood that only a very few items from each meeting's work can be mentioned.

March 9, 1920. The Board accepted with thanks the Ladies' Compound at Sargodha, transferred by the Foreign Board. Appropriated $3300 for a physician's bungalow at the White Memorial Hospital, Pasrur, India; also authorized purchase of additional land for Jhelum Hospital and the sinking of a well on the doctor's compound there.

March 16. At its regular meeting, the Board by unanimous vote of the twelve members present, authorized the underwriting of 1% of its askings from the Interchurch Movement.

Indian Secretary reported that the children of the Tama Government Sanitarium, all Catholics, are attending the Sabbath School of our mission.

Home Secretary read reports from seven of the missions under her care, and the Parsonage Secretary reported payment in full from Lincoln, Nebr.

March 30. Authorized purchase of needed equipment for Tanta Hospital, Egypt, estimated cost, $315. Voted to increase insurance on Frenchburg, Ky., property.

April 6. Young Women's Secretary reported 4 new societies, with 55 members. Parsonage loans of Emporia, Kans., and Nampa, Idaho, were reported paid in full.

Freedmen's Secretary had reports from nine missions. Voted $130 for work among migrant women workers in canneries, etc., under Council of Women for Home Missions.

April 20. Treasurer reported receipts for the first 15 days of April (the last days of her year), $64,633.99.

Young Women's Secretary reported 16 new societies, aggregating 251 members.

Fifteen young people of the Warm Springs Indian Mission were reported as having recently confessed Christ.

Miss Dora E. Giffen, daughter of Rev. E. M. Giffen, was elected a missionary to her native land, Egypt.

May 4. Deepest grief at the loss of our beloved Thank-Offering Secretary, Mrs. Mary Clokey Porter, but comfort in the thought of her beautiful homegoing. Letters of sympathy from within and without our denomination were read at the memorial service which opened the meeting. On motion of Mrs. Campbell, voted that Mrs. Porter's last expressed wish with regard to Board work be carried out by appropriating the $5100 needed to purchase two acres adjoining the Tanta Girls' Boarding School, and that the school be re-named, "The Mary Clokey Porter Boarding School for Girls."

Voted to grant request of Youngstown Juniors, that their Thank-Offering at the W. G. M. S. Convention be the first toward a memorial for Mrs. Porter, also to name the new Girls' Dormitory at Miller's Ferry, Freedmen's Mission, the "Mary Clokey Porter Dormitory for Girls," in accordance with a request from the Miller's Ferry people.

Literature Secretary reported more Home Mission books sold last year than ever before. Balance on hand, $850.

Parsonage loans were granted to 2nd Cleveland and Grinnell, Iowa, and Paterson, N. J., was granted a 6% loan from the Loan and Investment Fund. Corsicana, Texas, paid it loan in full.

The "Junior Reserve Fund" for cuts for the Junior Magazine, being more complete was, on motion, named "The Mrs. N. Wylie Stevenson Fund."

Two new Young Women's societies were reported, one of them with 50 members, in Pathankot, India.

The First Church, Pittsburgh, wishing to found a Memorial to Mrs. Reid, first Foreign Secretary of the Board, offered $5000 for the purchase of the Sargodha Hospital, which the Foreign Board was willing to transfer to the Women's Board. This will henceforth be known as "The Mary B. Reid Hospital."

Miss Vivian L. Trimble, of College Springs, was elected a missionary to India.

May 11. Adjourned meeting. Junior

Department was authorized to ask for 500 Junior Life Members, to provide $5000 as a memorial to Mrs. Porter by equipping and permanently maintaining equipment of a kindergarten in the Mary Clokey Porter Girls' Boarding School at Tanta, Egypt.

"Junior Special" for next year, $3000 toward support of Girls' School at Khartum North, Sudan.

(See July number for minutes of June 1st and 8th).

June 8. Estimates for next year, granted at this and a previous meeting are: India, $62,583; Egypt, $65,486; Sudan, $14,945.

Miss Edna Sheriff, of Wallace Memorial Church, Washington, D. C., was elected a missionary to Egypt, and Miss Marion Paden was elected to take up work again in Egypt, her support being assigned to her home church, Avalon, out of three seeking the privilege.

Two new Young Women's societies reported.

June 22. A request from Monongahela Presbytery for a temporary relaxation of terms of payment for Beechview parsonage was granted.

Freedmen's Secretary reported the burning of three buildings of the Camden, Ala., Mission, including the partially erected Girls' Dormitory, evidently through incendiarism.

Voted payment of the first installment of one-fourth of the Interchurch underwriting.

By vote, committed to the Thank-Offering Department the issuing of all Senior Life Membership and Life Directorship Certificates.

The Board had pleasure in directing the Foreign Secretary, in accordance with her report, to secure 30-year service pins for Miss Mary Martin and Mrs. J. Howard Martin.

Miss Beatty, a recent Columbia Hospital graduate, was elected as a missionary nurse to Abyssinia.

Tulsa, Okla., was granted a parsonage loan of $3500 for 12 years.

Payment was ordered of $2000 to the contractor for materials lost in the Camden fire.

Request of Y. W. C. A. of Egypt that Miss Davida Finney be granted leave of absence to edit the new paper, "The Lotus" for Arabic-speaking young women was denied, our own mission being too short of workers.

MISS JENNIE B. WALLACE,
Recording Secretary.

PLANS AND PROBLEMS.

By Kate A. Hill.

1. Have you one definite new plan for your missionary society the coming year?

This is to be Bible year. The mission study book is "Bible and Missions." Many Presbyterials have taken the suggestion to take up Bible reading in the local societies—just plain Bible reading.

Here is one plan that works, from Minden, Pawnee Presbyterial. "You may remember I was elected Literature Secretary. It occurred to me that as Literature Secretary I might be able to 'stir up' some special interest in the Literature of Literature, so began working out the following plan:

"I divided our entire congregational membership roll into five sections or circles, placing a leader in charge of each. I, myself, as Literature Secretary, presented the plan at our morning service and read the names and list of members for each group. (These could also be posted in the church in some place as reminders). In June all were to read Matthew and report number of chapters read to leaders and they in turn to me for presenting report first Sabbath in July. Result: Over 100 are reading; over 2,200 chapter read. Twelve outside of the congregation and adherents are reading with us. I am confident that the 'returns' will be much larger in July when we read Mark.

"The first of September we are planning a congregational Bible Reading Contest, open to all readers. We will have 'classes' according to age. We will give a reward to the winner in each 'class.' We may ask the ministers of the town to be the judges.

"Since the 'experiment' has worked, I think I will suggest to the other societies of the Presbyterial. You see I know it can be worked, if there is some one to plan it and work it with the spirit of real love for the Word and with some 'pep'."

(Signed) HAIDEE EWING RANKIN.

Here is real delightful work for every society. A chance for Literature Secretaries to be active. If no Literature Secretary, appoint one at once and write to me. Let us have at least 500 societies doing just plain Bible reading by Christmas.

2. Let your slogan for the year be: Better Programs.

Here is a letter that cheers my heart:

"We took up the yearly program as you suggested and are endeavoring to improve our monthly meeting. Have arranged the program for six months. Will have two leaders—one for Bible study and the other for mission study. The program for Bible study follows life of Paul for five months. We have also started a 'Scrap Book.' Will have a different missionary for each month. We are each to tell some item of news. It is then to be put in the scrap book with any pictures we can find.

"We are to have Talks on chosen subjects. The children are to have a part in each program by recitation, song or story."

The writer knew how "Talks" would please me as she began it with a capital letter and underscored it three times!

Have you tried having a definite part of each program for the children? It is a splendid plan. Send on at once your best plan for the monthly program so I can pass them on to other societies.

HOME MISSIONARIES

SUPPORTED BY W. G. M. S.

AMERICAN INDIANS.

Warm Spring, Oregon .....Rev. H. T. Jackson
Simnasho, Oregon .....Rev W. A Matthews
Tama, Iowa .....Rev. R. G. Smith

All parcel post packages should be addressed to Rev. H. T. Jackson, Indian Mission. Jefferson Co., Warm Spring, Ore.; all packages sent by express or freight should be addressed to Rev. H. T. Jackson, Mecca, Ore. Those for Simnasho, Oregon, should be sent to Rev. W. A. Matthews, Indian Mission, and shipped to Maupin, Oregon. Things for Tama, should be addressed to Rev. R. G. Smith, Tama, Iowa.

CITY MISSIONARIES.

Miss Nellie Heiber, (Italian) Pittsburgh, Pa.
Miss Bess Eakin, (Italian) Butler, Pa.
Miss Grace Welch, (Italian) Burgettstown, Pa.
Miss Romain Russell, (Allen's) Hickory, Pa.
Miss Margaret Heaslett, N. S., Pittsburgh, Pa.
Miss Anna Henry, Chicago, Ill.
Mrs. A. K. MacLennan, Cambridge, Mass.
Miss Flora Torrance, Boise, Idaho.
Miss Laura Sawhill, Spokane, Wash.
Mrs. F. C. Metcalf, (Mutes), Portland, Oregon
Miss Sallie Dickey, Wayne, Pa.
Miss Irma G. Allen, Inglewood, Calif.

MOUNTAINEER.

Rev. and Mrs. W. J. Giffin, Frenchburg, Ky
Miss Ruth Bemis, Frenchburg, Ky.
Miss Margaret Peebles, Frenchburg, Ky
Miss S. Bessie Lucas, Frenchburg, Ky.
Miss Edna L. Davidson, Frenchburg, Ky
Miss Dorothy Collins, Frenchburg, Ky.
Miss Maude Wells, Frenchburg, Ky
Miss Elizabeth McMillan, Frenchburg, Ky
Miss Esther Mitchell, M. D., Frenchburg, Ky.

Please prepay freight on all boxes and barrels. Address, The Dormitory, Frenchburg, Ky., via Rothwell Ky. When possible send by Parcel Post direct to Frenchburg, Ky.

FREEDMEN'S MISSIONS

*Athens, Tenn.—Rev. C. H. Wilson.
Riceville, Tenn.—Mrs. Lily M. Clatchey.
*Knoxville, Tenn.—Rev. J. Kelly Giffen.
Camden, Ala—Rev. W. G. Wilson, Camden, Ala.
*Canton Bend, Ala—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. No. 1.
Miller's Ferry, Ala.—Rev. I. H. Bonner, Camden, Ala. Mark "For Miller's Ferry."
Prairie, Ala.—Mrs. Thomas Elliott, Postoffice address, Prairie, Ala.: shipping point, Catherine, Ala.
*Annie Manie, Ala.—Rev. R. P. Williams, Postoffice address, Annie Manie, Ala.; shipping point, Arlington, Ala.
Bluestone, Va.—Mr. John A. Bouldin, Jeffress, Va.
Chase City, Va.—Rev. F. W. Wilson.
R. F. D. 1. Mark "For Bluestone Mission."
Henderson, Vance Co., N. C.—Rev. Jno. A. Cotton, D.D.
Townsville, N. C.—Prof. W. E. Williams.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*Donations of clothing not needed. New material and Christmas boxes may be sent to any of the stations. or barrel so that it may be identified and acknowledged. Always put name of society and place inside of box

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY.

INDIA.

Miss Emma Dean Anderson, Appointed 1881, Gurdaspur
Miss Helen D. Anderson, Appointed 1919 ..Rawalpindi
Miss Margaret Anderson, Appointed 1918 ...Gurdaspur
Miss Roma Beatty, Appointed 1909 .....Pasrur
Miss Hazel Bennett, Appointed 1909 .....Gujranwala
Miss Mary Lois Boyd, Appointed 1918 .....Sargodha
Miss Edna Broyles, Appointed 1919 .....Rawalpindi
Miss Lois Buchanan, Appointed 1918 .....Sangla Hill
Miss Alice G. Burnham, Appointed 1915 .....Zafarwal
Miss Elizabeth M. Caldwell, Appointed 1918, Gurdaspur
Miss Mary J. Campbell, Appointed 1884 ....Pathankot
Miss Henrietta Cowden, Appointed 1905 ...Sialkot City
Miss Laura Dickson, Appointed 1897 .....Gurdaspur
Miss Nancy Hadley, Appointed 1904 .....Zafarwal
Miss Laura B. Hamilton, Appointed 1908 ...Sangla Hill
Miss Marietta Hamilton, Appointed 1916 ...Sangla Hill
Miss Gertrude Horst, Appointed 1919 .....Sangla Hill
Miss Harriett Jongewaard, Appointed 1915, Sialkot City
Dr. Wilhemina Jongewaard, Appointed 1915 .....
.....Sialkot City
Miss Mary Kyle, Appointed 1904 .....Pasrur
Miss Mary A. Lawrence, Appointed 1893 ...Rawalpindi
Miss Mary Lincoln, Appointed 1919 .....Jhelum
Miss Mary E. Logan, Appointed 1891 .....Jhelum
Miss Eleanor Maconachie, Appointed 1909 .....
.....Hollywood, County Down, Ireland
Miss E. Josephine Martin, Appointed 1896 ..Pathankot
Miss Fanny C. Martin, Appointed 1895 ...Sialkot City
Miss Jane E. Martin, Appointed 1906 .....Pathankot
Miss Mary R. Martin, Appointed 1890, Khangah Dogran
Miss Henrietta Moore, Appointed 1898 .....Madhopur
Miss Sara Moore, Appointed 1917 .....Madhopur
Miss Jean B. Morrison, Appointed 1895 .....Lyallpur
Miss Elizabeth McCahon, Appointed 1875 ..Sialkot City
Miss Louise Scott, Appointed 1916 .....Gujranwala
Dr. J. P. Simpson, Appointed 1902 .....Jhelum
Miss Kate E. Spencer, Appointed 1918 .....Sargodha
Miss Mabel C. Stewart, Appointed 1915 .....Jhelum
Miss Martha Strong, Appointed 1915 .....Rawalpindi
Miss Florence Tomaseck, Appointed 1919 .....Pasrur
Miss Georgia Wengert, Appointed 1919 ....Sangla Hill
Miss Josephine L. White, Appointed 1884 ..Campbellpur
Dr. Maria White, Appointed 1886 .....Pasrur
Miss Dora Whitely, Appointed 1911 .....Pasrur
Miss Gertrude E. Zink, Appointed 1919 .....Pasrur

NOW IN THIS COUNTRY.

Miss Minnie E. Beatty, Appointed 1912, Karns City, Pa.
Miss Laura Cleland, Appointed 1903 ..New Concord, O.
Miss Margaret Fehlman, Appointed 1913 .....
.....6208 Indiana Ave., Chicago, Ill.
Miss Bessie Fleming, Appointed 1913 .....
.....6549 Emerald Ave., Chicago, Ill.
Miss Ella M. Gordon, Appointed 1893 .....
.....Pattersonville, N. Y.
Miss Flora Jameson, Appointed 1903 .....
.....30 Broadway, N. S., Pittsburgh, Pa.
Miss Olive Laing .....46 Maple Ave., Ingram, Pa.
Miss Lillian McConnell, Appointed 1902, Boyden, Iowa
Miss Rosa A. McCullough, Appointed 1879 .....
.....Greenwood, Mo.
Miss Ruth A. Warnock, Appointed 1913 .....
.....322 W. 12th St., Wellington, Kans.

ELECTED—INDIA.

Miss Helen Artman, Appointed 1920 .....——
Miss Kathryn Beatty, Appointed 1920 .....——
Miss Olive I. Brown, Appointed 1920 .....——
Miss Florence M. Jones, Appointed 1920 .....——

EGYPT.

Miss Sara M. Adair, Appointed 1918 .....Cairo
Miss Margaret Bell, Appointed 1901 .....Cairo
Miss Ida L. Cabeen, Appointed 1909 .....Zagazig
Mrs. Mary Kerr Coventry, Re-appointed 1918 ...Cairo
Miss Mabel Dickie, Re-appointed 1919 .....Assiut
Miss Ella B. Downie, Appointed 1913 .....Fayoum
Miss Lucia Dwight, Appointed 1919 .....Cairo
Miss Helen Ferrier, Appointed 1900 .....Beni Suef
Miss Minnehaha Finney, Appointed 1894 .....Tanta
Mrs. T. J. Finney, Appointed 1916 .....Mansoura
Miss Elsie French, Appointed 1909 .....Alexandria
Miss Rena Hogg, Appointed 1896 .....Assiut
Miss May Holland, Appointed 1913 .....Benha
Miss Helen Jeanette Martin, Appointed 1915 ....Cairo
Miss Roxie Martin, Appointed 1901 .....Cairo
Miss Dora Mason, Appointed 1918 .....Alexandria
Miss Jeannette McCrory, Appointed 1916 .....Benha
Miss Evelyn McFarland, Appointed 1919 .....Cairo
Miss Carol McMillan, Appointed 1906 .....Tanta
Miss Fay Elsie Ralph, Appointed 1919 .....Cairo
Miss Nellie C. Smith, Appointed 1911 .....Alexandria
Miss Elizabeth Speer, Appointed 1919 .....Cairo
Miss Mary L. Thompson, Appointed 1917 .....Assiut
Miss Laura B. Walker, Appointed 1904 .....Alexandria
Miss Ethel L. Weed, Appointed 1919 .....Cairo
Miss Florence L. White, Appointed 1919 .....Cairo
Miss Ida B. Whitesides, Appointed 1913 .....Luxor
Miss Esther W. Wilson, Appointed 1919 .....Cairo
Miss Ruth B. Work, Appointed 1904 .....Assiut

NOW IN THIS COUNTRY.

Miss Alda B. Atchison, Appointed 1904 ....Albia, Iowa
Miss Mary E. Baird, Appointed 1913 ...Allerton, Iowa
Miss Ella M. Barnes, Appointed 1911 .....
.....225 S. Second Street, Monmouth, Ill.
Miss Carrie M. Buchanan, Appointed 1893 .....
..... Hebron, Ind.
Miss Anna B. Criswell, Appointed 1905 .....
.....422 W. Logan St., Clarinda, Iowa
Miss Davida Finney, Appointed 1914 ..Coshocton, Ohio
Miss Alfaretta Hammond, Appointed 1904 .....——
Miss Isabel Hosack, Appointed 1912 .....Mercer, Pa.
Miss Anna McConaughy, Appointed 1903 .....
.....New Concord, Ohio
Miss Margaret Smith, Appointed 1872 .....
.....1642 Pine Ave., Long Beach, Calif.
Miss Anna Y. Thompson, Appointed 1871 .....
.....1237 Clay Street, Topeka, Kans.

ELECTED—EGYPT.

Miss Clarice Bloomfield, Appointed 1920 .....——
Miss Dora E. Giffen, Appointed 1920 .....——
Miss Avis Hoyman, Appointed 1920 .....——
Miss Marion Paden, Re-appointed 1920 .....——
Miss Edna Sherriff, Appointed 1920 .....——

SUDAN.

Miss Mary E. Cole, Appointed 1919 ....Khartum North
Miss Una Cole, Appointed 1918 .....Khartum North
Miss Elsie E. Grove, Appointed 1912 ...Khartum North
Miss Aulora McIntyre, Re-appointed 1919 .....
..... Khartum North
Miss Kathryn MacKenzie, Appointed 1919 .....
..... Khartum North

NEW AND RETURNING MISSIONARIES UNDER CARE OF THE WOMEN'S BOARD.

NEW MISSIONARIES—YOUNG WOMEN UNDER CARE OF THE WOMEN'S BOARD.
1—Edna Sherriff. 2—Clarice Bloomfield. 3—Katherine Beattie. 4—Avis Hoyman.
5—Helen Artman. 6—Dora Giffen. 7—Hannah H. Beale. 8—Olive Brown.
9—Ruth C. Beatty.

‡Clarice Bloomfield
Egypt

*Marion M. Paden
Egypt

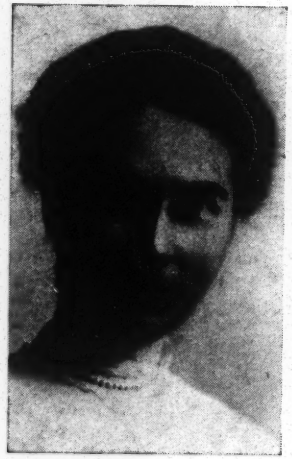
*Ella Barnes
Egypt

‡Edna Sherriff
Egypt

‡Avis Hoyman
Egypt

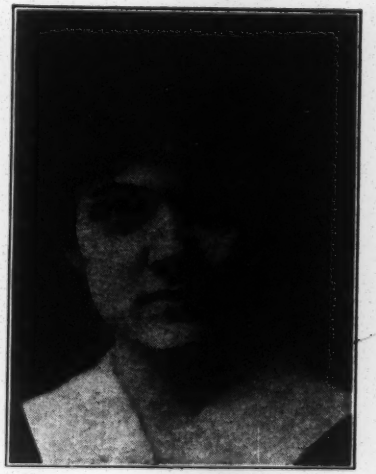
*Anna Y. Thompson
Egypt
Fifty Years in Service.

*Anna B. Crisswell
Egypt

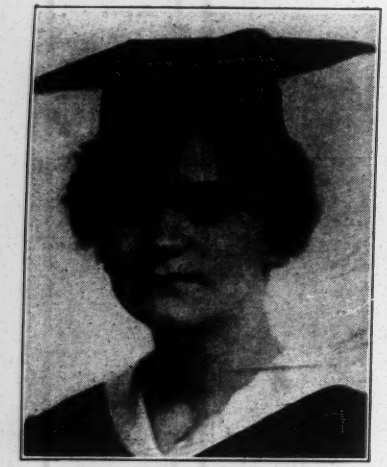


*Alda B. Atchison
Egypt

*Isabel Hosack
Egypt



‡Dora E. Giffen
Egypt



‡Kathryn Beattie
India

‡Helen Artman
India

*Lillian A. McConnell
Lyallpur, India

‡Hannah H. Beale
India

‡Olive Isabel Brown
India

‡Ruth C. Beatty
Abyssinia

*Anna Laura Cleland
India

‡Florence Mable Jones
India

*Minnie Beatty
India

*Returning. ‡New.

THE MISSIONARY PARTY UNDER CARE OF THE WOMEN'S BOARD SAILING IN 1920 TO EGYPT, INDIA AND ABYSSINIA.

PRE-FOREIGN MISSIONARY CONFERENCE.

For three days, previous to the New Wilmington Conference, there is held a Foreign Missionary Conference. New and returning missionaries meet with members of Foreign and Women's Board. This picture shows the group in attendance at New Wilmington, August 4-7, 1920.